FAZA'IL E DUROOD

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I begin by praising Allaah and by invoking Him to shower His choicest Mercies and Peace upon His honourable Rasul (Messenger.)

All Praises are due to Allaah Who delivers all good to perfection by His grace. May He shower mercy and peace to the chief of all those present; the one who has stated, "It is without pride that I say that I am the guide of all the progeny of Aadam υ." May Allaah's mercy be showered upon all of his family members, his companions and all those who follow him until the day of resurrection.

It is only through the compassion, mercy and favours of Allaah together with the love and attention of Allaah's pious servants that several booklets discussing virtues have been written by the pen of an unworthy and sinful person as myself. This series has been included in the Tablighi programme at Nizaamuddeen and I have learnt from numerous letters from friends that they have proven to be extremely beneficial. None of this may be attributed to my unworthy self because, firstly, it is through the grace of Allaah. Secondly, it is due to the blessings of the pure words of Rasulullaah ρ, the translations of which appear in these booklets. Thirdly, it is due to the blessings of the pious servants of Allaah since it is through their requests that these booklets have been written. It is only through the compassion and grace of Allaah that the impurities of my impure self did not pose an obstacle to all of these blessings. O Allaah! All praises and all thanks are due to You. O Allaah! I cannot enumerate the praises due to You. You are as You have praised Yourself.

The very first booklet in this series was Fadhaa'ile Qur'aan (Virtues of the Qur'aan), which was written in 1348 A.H. upon the instruction of Hadhrat Shah Muhammad Yaaseen Naginwi رحمه الله, who was a Khalifah of Sheikhul Mashaa'ikh Hadhrat Gangohi رحمه الله. This has been stated in the foreword to the booklet. During his departing moments from this world,

Hadhrat Shah رحمه الله made a bequest apparent to his senior Khalifah Moulana Haaj Abdul Azeez that he hopes that the virtues of Durood can be compiled just as the virtues of the Qur'aan had been. After he had passed away, Hadhrat Moulana Abdul Azeez persistently reminded me to fulfil the bequest and I, despite my inability, always entertained the wish to have the honour of completing this.

Apart from Hadhrat Shah Sahib رحمه الله, there had been several other personalities who insisted, but due to the awe that I felt for the leader of the worlds and the pride of the messengers Rasulullaah ρ, the fear kept prevailing over me that I should never write anything that would undermine his great status in any way. It was during the period of this procrastination that I had the opportunity to visit the Hijaaz area for the third time last year upon the insistence of Hadhrat Moulana Muhammad Yusuf رحمه الله. With the grace of Allaah, I then had the chance of performing Hajj for the fourth time. It was when I visited the pure city of Madinah after performing Hajj that the question kept plaguing my heart, asking me what the reason was for not writing about the virtues of Durood. Although I was able to content myself with various excuses, it was the constant niggling of the heart that made me resolve to Insha Allaah complete the work as soon as I returned from the journey.

Despite further delays upon returning home, the calling returned once more, and I am therefore starting the booklet with Allaah's name after the Jumu'ah salaah on this 25th day of Ramadhaan, which also happens to be the last Friday of Ramadhaan. May Allaah, through His grace and kindness, bring this project to fruition. May Allaah also through His kindness forgive all the shortcoming that appear in this booklet, the others in the series and all the Arabic books written previously.

I have decided to write this booklet with several chapters and a conclusion. The first chapter will discuss the virtues of Durood Shareef in general, the second will discuss the virtues of specific forms of Durood, the third will contain warnings sounded against not reciting Durood, the fourth will state various matters on the subject and the fifth will narrate anecdotes. May Allaah grant people greater fervour to recite Durood. By reading through this booklet, every person will realise what a tremendous wealth Durood Shareef really is and what a great loss will be suffered by those who are neglectful of it.

Chapter One

The Virtues of Durood

Verse 1

The first and most important factor is that Allaah has commanded Durood in His Book when He declares:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allaah and His angels pray for mercy to be showered upon the Nabi ρ. O you who have Imaan! You also pray for mercy and an abundance of peace to be showered upon him.[1]

Allaah has issued various commands in the Qur'aan such as those pertaining to salaah, fasting, Hajj, etc. Allaah has also enumerated the virtues and attributes of various Ambiyaa عليهم السلام and accorded great honour and respect to them. An example of this is when Allaah commanded the angels to prostrate to Hadhrat Aadam υ after Allaah had created him. However, nowhere has Allaah granted such honour to a Nabi υ that Allaah states that He carries out an action in honour of a Nabi υ and then commands the Mu'mineen that they do the same.

It is only in honour of the guide of both worlds Hadhrat Rasulullaah ρ that Allaah states first that He confers Durood upon him, after which the angels follow suit. Allaah then instructs the Mu'mineen that they also confer Durood upon Rasulullaah ρ just as Allaah and His angels do. What honour can be greater than sharing in an action that Allaah and His angels carry out.

Furthermore, those conversant with the Arabic language will understand that the word إِنَّ which appears at the beginning of the sentence denotes emphasis and the tense of the verb (مضارع) used denotes continuity and perpetually. A combination of this therefore tells us that it is without doubt that Allaah continuously showers His special mercies upon Rasulullaah ρ and His angels also continuously pray for

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[1] Surah Ahzaab, verse 56, as translated in *Bayaanul Qur'aan*.

these mercies upon Rasulullaah ρ and they will all continue doing so forever. Allaama Sakhaawi رحمه الله has also stated this.

The author of *Ruhul Bayaan* quotes from some Ulema that when it is said that Allaah sends Durood upon Rasulullaah ρ, it means that Allaah will grant him the position of *Maqaam Mahmood*, which is the honour to intercede on behalf of all creation. When the angels send Durood, it means that they pray for the status of Rasulullaah ρ to be ever increased and for his Ummah to be forgiven. When the Mu'mineen send Durood, it means that they follow his ways, that they have love for him and that they praise his outstanding qualities.

He also writes that this honour that Allaah has conferred to Rasulullaah ρ is greater than the honour given to Hadhrat Aadam υ when the angels were commanded to prostrate before him. This is so because Allaah Himself also carries out the act He commands here, whereas in the case of Hadhrat Aadam υ, it was only the angels who carried out the act. How true is the Arabic poem that states, "His (Rasulullaah ρ's) perfection is evident before all of the universe by the fact that Allaah Himself confers Durood upon him."

Ulema have pointed out that Rasulullaah ρ is referred to as 'Nabi' in the verse and not by his name Muhammad ρ, as other Ambiyaa عليهم السلام are referred to by their names. This highlights the great honour and reverence that Allaah has for him. In fact, in a verse of the Qur'aan, Hadhrat Ibraheem υ is mentioned by name, whereas Rasulullaah ρ is referred to thereafter by the title of Nabi. The verse is:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ

?TRANSLATION

Where Rasulullaah ρ's name has been taken in certain verses, it is for a special reason. Allaama Sakhaawi رحمه الله has deliberated upon this subject in great detail.

Another point of great interest is the word **صلوة** (salaah- translated as Durood), which is used with regard to the action of Allaah, the angels and the Mu'mineen. In each instance, it holds a different meaning, as has been discussed. The Ulema have enumerated many meanings for the word, each one applicable to Allaah, the angels and the Mu'mineen according to their status.

Some Ulema have stated that the meaning of '*salaah alan Nabi*' refers to praising and honouring coupled with mercy and compassion. Now the honour and praise intended will vary, depending on whom reference is made to. For example, it may be said that a father is compassionate towards his son, that a son is compassionate towards his father and that a brother is compassionate towards his brother. However, the degree and detail of each form of compassion is different in all of these cases. Now the case of Allaah honouring Rasulullaah ρ by showering mercy upon him will clearly be different from the angels honouring Rasulullaah ρ because each will be doing the act according to their individual status and capabilities. The instruction is then given to the Mu'mineen to also show due honour and respect to Rasulullaah ρ.

Imaam Bukhaari رحمه الله has reported from Hadhrat Abul Aaliya رحمه الله that the Durood from Allaah refers to Allaah praising Rasulullaah ρ before the angels, while the Durood of the angels refers to their du'aas. Hadhrat Abdullaah bin Abbaas τ has interpreted it to mean du'aa for blessings. Haafidh Ibn Hajar رحمه الله has enumerated various other opinions, but finally states that this opinion of Hadhrat Abul Aaliya رحمه الله is most appropriate. He adds that while the Durood (*Salaah*) from Allaah refers to praise for Rasulullaah ρ, the Durood of the angels refers to their du'aa to Allaah to increase in these praises and not merely a du'aa for the praises to take place.

A Hadith states that when this verse was revealed, the Sahabah ψ said to Rasulullaah ρ that they already knew the manner of conferring peace upon him, which is recitation of the part of the Tashahhud which reads:

اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

They then asked Rasulullaah ρ how should they then confer Durood (*Salaah*) upon him. Rasulullaah ρ then taught them the Durood which will appear in the first Hadith of the second chapter. Therefore, when Allaah commanded the Mu'mineen to confer Durood upon Rasulullaah ρ, then Rasulullaah ρ himself taught the Mu'mineen that they should supplicate to Allaah to shower his munificent mercies upon Rasulullaah ρ because Allaah's mercies have no limits. It is the tremendous grace of Allaah that the extra mercies conferred upon Rasulullaah ρ is attributed to helpless weaklings like us humans, whereas it is only from Allaah. Otherwise, which person can have the ability to present to Rasulullaah ρ a gift worthy of his exalted status?

Hadhrat Shah Abdul Qaadir رحمه الله has written, "It is truly an accepted deed to pray for Allaah's mercies to be showered upon Rasulullaah ρ and his family because this causes the mercies befitting of their status to be showered upon them as well as ten mercies to be showered upon the person making the prayer. One should therefore recite as much Durood as one desires…" Here he is referring to a Hadith that will soon be quoted as the Hadith 3.

Some ignorant people have raised an absurd objection and stated that the situation is laughable. They say that while the verse of the Qur'aan commands the Mu'mineen to send Durood upon Rasulullaah ρ, the Mu'mineen then shift the responsibility on to Allaah by requesting Allaah to shower His mercies upon Rasulullaah ρ. This objection is unreasonable because (according to the Hadith stated before), Rasulullaah ρ directed the Sahabah ψ to send Durood in this fashion when they asked him how to fulfil the command stated in the verse of the Qur'aan. More details of this will appear in the explanation of the first verse of the second chapter. The second reason why the objection is unreasonable is that our submission to Allaah to shower mercies upon Rasulullaah ρ will result in Rasulullaah ρ receiving a gift on our behalf that is far superior to anything that we can offer him from our side.

In his book *Qowlul Badee*, Allaama Sakhaawi رحمه الله quotes an extract from the book *Faa'ida Muhimma*, written by the Hanafi scholar Ameer Mustafa Turkmani رحمه الله. He states in his book that some people ask what is the wisdom behind that fact that we say, "O Allaah! Confer Durood upon Muhammad ρ" when we have been commanded to ourselves confer Durood upon Rasulullaah ρ. They want to know why we say, "أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ (O Allaah! Confer Durood upon Muhammad ρ)" rather than saying, "أُصَلِّيْ عَلَى مُحَمَّدٍ (I confer Durood upon Muhammad ρ)"? The reply to this objection is that while Rasulullaah ρ is free of sins and deficiencies, we are full of them. How can one who is full of faults adequately praise one who is free of them? We therefore request the Most Pure Rabb to confer Durood upon the pure Nabi ρ.

Allaama Nishapuri رحمه الله has also mentioned this in his book *Lataa'if wa Hikam*. He states that one does not recite "صَلَّيْتُ عَلَى مُحَمَّدٍ (I confer Durood upon Muhammad ρ)" in salaah because the status of every person is much too inferior. The person therefore has to supplicate to Allaah to confer His special mercies upon Rasulullaah ρ. So although the act of

Durood is attributed to people, it is really Allaah from Whom the mercies upon Rasulullaah ρ come.

Hadhrat Ibn Abi Hajla رحمه الله has also stated in the same vein that while man has been commanded to confer Durood upon Rasulullaah ρ, the request is put to Allaah to do this because man cannot do it as it deserves to be done and Allaah knows best what suits the noble status of Rasulullaah ρ. This is similar to the du'aa that Rasulullaah ρ used to make when he prayed, "(O Allaah!) I cannot enumerate Your praises. You are as you have praised Yourself."

Allaama Sakhaawi رحمه الله has mentioned that the Durood is to be recited as directed by Rasulullaah ρ since this is the manner by which the status of Rasulullaah ρ is exalted. He adds that Durood should be recited as much as possible and at all times because it is a measure of a person's love for Rasulullaah ρ. It is commonly said that when a person loves something, he will often speak about it.

Allaama Sakhaawi رحمه الله has quoted from Hadhrat Zaynul Aabideen رحمه الله that reciting Durood in abundance is a sign of the Ahlus Sunnah wal Jamaa'ah.

In his *Sharhu Mawaahib* Allaama Zarqaani رحمه الله has stated that the purpose of Durood is to gain proximity to Allaah by fulfilling His command and to fulfil some degree of the rights we owe to Rasulullaah ρ.

Haafidh Izzud Deen bin Abdis Salaam رحمه الله makes it clear that our Durood is by no means a form of intercession on behalf of Rasulullaah ρ because we are far too inferior to be interceding on his behalf. However, we have been commanded to repay those who are our benefactors and no benefactor can be greater than Rasulullaah ρ. Now since Allaah has noted that we are unable to repay Rasulullaah ρ, He has commanded us to do so by conferring Durood upon Rasulullaah ρ. Since we are even unable to fulfil this task properly, we beseech Allaah to repay Rasulullaah ρ in a manner that is most befitting.

Because the verse of the Qur'aan explicitly instructs Durood, Ulema have stated that it is Waajib to do so. This discussion will ensue in the fourth chapter, Insha Allaah.

Another objection that has been raised argues that there really is no need for us to confer Durood upon Rasulullaah ρ after both Allaah and the angels have done the same. This objection has been discussed in Allaama Raazi رحمه الله's *Tafseer Kabeer*. In reply, he states that Rasulullaah ρ does not need the Durood. Had he been in need of it, there would not have been any need even for the Durood of the angels after Allaah has conferred Durood upon him. The Durood we confer is to make apparent the honour and respect we have for Rasulullaah ρ, just as we have been commanded to engage in the Dhikr of Allaah when Allaah is not in need of our Dhikr.

Haafidh Ibn Hajar رحمه الله writes that some people asked him why only the act of conferring Durood has been attributed to Allaah and the angels, whereas the Mu'mineen have been commanded to confer both Durood and Salaam upon Rasulullaah ρ. In reply to this, he explains that the reason lies perhaps in the dual meaning of the word Salaam. Because the word Salaam refers to both du'aa as well as subservience to Rasulullaah ρ, it may be correctly attributed only to the Mu'mineen and not to Allaah and His angels.

Allaama Sakhaawi رحمه الله has related a profound incident in this regard. Ahmad Yamaani رحمه الله narrates that he was once in San'aa when he noticed a very large gathering thronging around a person. When he enquired who the man was, he was told that the man recited Qur'aan most beautifully. However, when the man reached the verse " **يُصَلُّونَ عَلَى النَّبِيِّ** (Verily Allaah and His angels pray for mercy to be showered upon the Nabi ρ)", he recited in its place, " **يُصَلُّونَ عَلَى عَلِيٍّ النَّبِيِّ** (Verily Allaah and His angels pray for mercy to be showered upon the Nabi Ali)". (The man most probably belonged to the *Rawaafidh* sect). As soon as he recited this, he was smitten with leprosy and became both blind and paralysed. May Allaah save us all from such insolence and blasphemy against His pure speech and the honour of His Ambiyaa عليهم السلام.

Verse 2

Allaah declares:

الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

Say, "All praise be to Allaah *(for destroying those who are a scourge to mankind)* **and peace be on those bondsmen of His whom He has chosen** *(the Ambiyaa)*.[1]

[1] Surah Naml, verse 59.

Ulema have written that this verse serves as an introduction to the subject matter stated above since it instructs Rasool ρ to praise Allaah and to confer Salaam (pray for peace) upon the chosen servants of Allaah. In his Tafseer, Haafidh Ibn Katheer رحمه الله has explained that these chosen servant are the Ambiyaa عليهم السلام, as stated by Abdur Rahmaan bin Zaid bin Aslam رحمه الله. This is similar to the verse in which Allaah says:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Rabb, the Rabb of all honour is Pure *(free)* **from what** *(partners and children)* **they attribute to Him. Peace be upon the Ambiyaa. And all praise belongs to Allaah, the Rabb of the universe.**[1]

Imaam Thowri رحمه الله, Imaam Suddi رحمه الله, as well as Hadhrat Abdullaah bin Abbaas τ are of the opinion that the 'chosen ones' refers to the Sahabah ψ. There is no discrepancy between the two opinions because if peace is to be invoked for the Sahabah ψ, it goes without saying that the same is to be invoked for the Ambiyaa عليهم السلام.

Hadith 3

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "The person who confers Durood upon me once, Allaah will confer Durood upon him ten times."[2]

Whereas even a single Durood and mercy from Allaah is sufficient for all of the world, yet Allaah sends ten mercies to the person who conveys a single Durood upon Rasulullaah ρ. What greater rewards can one hope for? How fortunate then are those pious predecessors whose routine it was to recite Durood 125000 times daily.

Allaama Sakhaawi رحمه الله has narrated from Hadhrat Aamir bin Rabee'ah τ that Rasulullaah ρ said, "The person who confers Durood upon me once, Allaah will confer Durood upon him ten times. Those who therefore wish to do less may do so, and those who wish to do more, may also do so." A similar narration is narrated by Hadhrat Abdullaah bin Amr τ, with the addition that Allaah and His angels will confer Durood upon the person ten times. Allaama Sakhaawi رحمه الله has narrated several similar narration from various Sahabah ψ . He adds that just as Allaah has included the name of Rasulullaah ρ with His own name in

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[1] Surah Saaffaat, verses 180-182.
[2] Muslim, Abu Dawood, Ibn Hibbaan and others, as quoted in *Targheeb wat Tarheeb*.

the Kalimah and just as Allaah has stated that obedience and love for Rasulullaah ρ entails love and obedience to Allaah, so too has Allaah combined Durood for Rasulullaah ρ with His Durood. Therefore, just as Allaah says, "Remember Me and I shall remember you", so too does He says, "Confer Durood upon Rasulullaah ρ once and I will confer Durood upon you ten times."

A narration in *Targheeb* from Hadhrat Abdullaah bin Amr τ states that if a person confers Durood upon Rasulullaah ρ once, Allaah and His angels will confer Durood upon him seventy times. Ulema have stated that whenever narrations differ in stipulating rewards (such as these Ahadeeth specifying ten and then seventy times), the higher figure will be deemed to have come afterwards because of the grace and favours that Allaah bestows upon the Ummah of Rasulullaah ρ. The promise of ten mercies was therefore the initial promise of rewards, which was later increased to seventy.

Other Ulema have stated that the difference in rewards varies according to the differences in people, circumstances and times. This difference has also been cited in the variation of rewards for performing salaah in Jamaa'ah, which is between 25 times to 27 times the reward. Mulla Ali Qaari رحمه الله is of the opinion that the reward of seventy mercies is specific for the day of Jumu'ah, because of a Hadith stating that the rewards of deeds are multiplies seventy times on the day of Jumu'ah.

Hadith 4

Hadhrat Anas τ reports that Rasulullaah ρ said, "When I am mentioned in front of anyone, he should confer Durood upon me because the person who confers Durood upon me once, Allaah will confer Durood (mercies) upon him ten times." Another narration adds that together with the ten mercies that will be bestowed upon the person, ten of his sins will also be forgiven and his rank will be elevated ten times.[1]

In his *Targheeb*, Allaama Mundhiri رحمه الله has also quoted a narration form Hadhrat Baraa τ, which states that the person will also receive the reward of setting free ten slaves. A narration of Tabraani states that when a person confers Durood upon Rasulullaah ρ once, Allaah will confer Durood upon him ten times. Thereafter, the person who confers Durood upon Rasulullaah ρ ten times, Allaah will confer Durood upon

[1] Ahmad, Nasa'ee and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb*.

him a hundred times and the one who confers Durood upon Rasulullaah ρ a hundred times, Allaah will write on his forehead, 'Exempted from hypocrisy and entry into Jahannam'. He will then also be resurrected on the Day of Qiyaamah with the martyrs.

Allaama Sakhaawi رحمه الله has also quoted a narration stating that the person who confers Durood upon Rasulullaah ρ ten times, Allaah will confer Durood upon him a hundred times and the one who confers Durood upon Rasulullaah ρ a hundred times, Allaah will confer Durood upon him a thousand times. Thereafter, the one who confers Durood upon Rasulullaah ρ even more than this because of his love and fervour, Rasulullaah ρ will intercede for him on the Day of Qiyaamah and will stand witness for him.

In different words, a narration has been reported from Hadhrat Abdur Rahmaan bin Auf τ stating that they were four or five persons who always remained with Rasulullaah ρ in order to see to any needs that he may have. Rasulullaah ρ one day went to an orchard, closely followed by Hadhrat Abdur Rahmaan bin Auf τ, where he performed salaah. However, his Sajdah was so prolonged that Hadhrat Abdur Rahmaan τ feared that Rasulullaah ρ had passed away. With this thought in mind, Hadhrat Abdur Rahmaan τ started to weep and went closer to Rasulullaah ρ. Rasulullaah ρ then finished the Sajdah and asked Hadhrat Abdur Rahmaan τ what the matter was. When Hadhrat Abdur Rahmaan τ explained the reason for his weeping, Rasulullaah ρ said to him, "It was in gratitude to Allaah that I prolonged my Sajdah because Allaah has granted me a tremendous favour with regards to my Ummah. Allaah has stated that whoever confers Durood upon me once, Allaah will grant him the reward of ten good deeds and forgive ten of his sins."

Another narration states that Rasulullaah ρ said to Hadhrat Abdur Rahmaan bin Auf τ, "Jibra'eel υ has just come to me, saying, 'Will you not rejoice over the fact that Allaah has announced, 'Whoever confers Durood upon you, I shall confer Durood upon him and whoever invokes Salaam (peace) upon you, I shall confer peace upon him.'"[1] Allaama Sakhaawi رحمه الله has narrated a similar report from Hadhrat Umar τ.

Hadhrat Abu Talha Ansaari τ reports that Rasulullaah ρ once appeared extremely joyful. "You seem to be overjoyed today?" the Sahabah ψ

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[1] *Targheeb wat Tarheeb*.

asked. "Of course," Rasulullaah ρ replied, "My Rabb has informed me that whoever from my Ummah confers Durood upon me once, Allaah will grant him the reward of ten good deeds, forgive ten of his sins and elevate his rank ten times." Another narration recounting the same incident adds that Allaah also announced ten mercies for the one who confers Durood upon Rasulullaah ρ and ten times Salaam for the one who invokes Salaam for Rasulullaah ρ.

Another narration states that when the Sahabah ψ once saw that Rasulullaah ρ was happier than usual, they enquired the reason saying, "O Rasulullaah ρ! We have never before seen you appear so joyous." "Why should I not rejoice?" Rasulullaah ρ responded, "When Jibra'eel υ has just come to me with the news that whoever from my Ummah confers Durood upon me once, Allaah will grant him the reward of ten good deeds, forgive ten of his sins, elevate his rank ten times and an angel shall say exactly what he said." When the Rasulullaah ρ asked Hadhrat Jibra'eel υ about this angel, he replied, "Allaah has appointed an angel whose sole purpose is to make the du'aa, "May Allaah also shower his mercies upon you" whenever any person conveys Durood upon Rasulullaah ρ.[1]

Allaama Sakhaawi رحمه الله has replied to an objection that asks why these Ahadeeth elaborate on the fact that each Durood will earn ten mercies or rewards whereas the verse of the Qur'aan cites this for all good deeds when it declares:

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings a good act *(carries out an accepted act)* will receive ten times as much *(in reward, and even more)*.[2]

The answer to this is quite simple in my opinion. According to the principle, the tenfold reward will be received together with the extra favour of the ten mercies received for reciting Durood. Allaama Sakhaawi رحمه الله has also stated that the ten mercies that Allaah showers upon the person is over and above the ten fold reward for good deeds. Apart from this, in exchange for the Durood, the person will also be rewarded with an additional ten ranks to his status, with forgiveness of ten sins, a credit of ten good deeds and the reward of setting ten slaves free.

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1 *Targheeb wat Tarheeb*.
2 Surah An'aam, verse 160.

Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has written in his book *Zaadus Sa'eed* that just as the Ahadeeth make it clear that a person will be blessed with ten mercies for conferring Durood upon Rasulullaah ρ, indications from the Qur'aan tell us that a person will likewise attract ten curses from Allaah should he be guilty of showing insolence towards Rasulullaah ρ. It is for this reason that Allaah uses ten defamatory words to describe Waleed bin Mughiera because of his insolent behaviour towards Rasulullaah ρ. Allaah describes him as one who excessively swears on oath (without necessity, whether true or false), who is disgraced, who searches for the faults of others, who excels in carrying tales, who vehemently prevents good, who transgresses (social and religious limits), is sinful, harsh, whose parentage is uncertain and who rejects the verses of Allaah, as indicated by the verse where Allaah states, "إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ" ("When Our Aayaat are recited to him, he says, 'These are fables of the old men (and are therefore beyond belief)')".[1]

The words used to describe him are contained in the verses:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ * هَمَّازٍ مَّشَّاء بِنَمِيمٍ * مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ * عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ * أَن كَانَ ذَا مَالٍ وَبَنِينَ *
إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

"Do not obey every person (Kaafir) who excessively swears on oath (without necessity, whether true or false), who is disgraced, who searches for the faults of others, who excels in carrying tales, who vehemently prevents good, who transgresses (social and religious limits), is sinful, harsh and whose parentage is uncertain as well. All (this he does) because he has wealth and sons (he is therefore very proud and feels that he can do as he pleases). When Our Aayaat are recited to him, he says, 'These are fables of the old men (and are therefore beyond belief).'"[2]

Hadith 5

Hadhrat Abdullaah bin Mas'ood τ reports that Rasulullaah ρ said, "The closest person to me on the Day of Qiyaamah will be the one who recited the most Durood for me."[3]

Allaama Sakhaawi رحمه الله has quoted from Durarul Munazzam that Rasulullaah ρ said, "The closest person to me on the Day of Qiyaamah

[1] Surah Qalam, verse 15.
[2] Surah Qalam, verses 10-15.
[3] Tirmidhi and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* and *Qowlul Badee*.

will be the one who recites Durood in abundance." Another narration from Hadhrat Anas τ also states that the person closest to Rasulullaah ρ at every stage of the Day of Qiyaamah will be the one who recites Durood in abundance. This will also be discussed in the second Hadith of chapter two. Rasulullaah ρ also said, "Confer Durood upon me in abundance because you will first be questioned about me in the grave."

A Hadith states, "Recite Durood upon me because Durood will provide light to cross the bridge of Siraat on the Day of Qiyaamah. Whoever wishes to have his deeds weighed on large pans of a scale on the Day of Qiyaamah should recite Durood in abundance." Yet another Hadith from Hadhrat Anas τ states that the person who recites the most Durood in this world will be the first to attain salvation from the horrors and the various stages of the Day of Qiyaamah.

Zaadus Sa'eed also narrates from Hadhrat Anas τ that the person who recites Durood in abundance will have shade beneath Allaah's Arsh. Allaama Sakhaawi رحمه الله relates a Hadith stating that three persons will enjoy the shade of Allaah's Arsh on the Day of Qiyaamah, when there will be no shade other than this shade. The first is the one who removes the difficulty of another, the second is the one who revives a Sunnah and the third will be one who recites Durood in abundance.

Allaama Sakhaawi رحمه الله has reported from Hadhrat Umar τ that Rasulullaah ρ said, "Decorate your gatherings with Durood upon me because this will be light for you on the Day of Qiyaamah."

Allaama Sakhaawi رحمه الله has stated in his *Quwwatul Quloob* that the minimum amount of Durood that is regarded as abundant recitation is to recite Durood three hundred times. Hadhrat Gangohi رحمه الله also used to prescribe three hundred times Durood to those wishing to draw close to Allaah.

Commenting on the Hadith "The closest person to me on the Day of Qiyaamah", Allaama Sakhaawi رحمه الله states that this Hadith makes it clear that those who will be closest to Rasulullaah ρ on the Day of Qiyaamah will be the Muhadditheen because they recite Durood the most.

Hadhrat Abu Ubaydah رحمه الله has also stated that the Hadith refers to the Muhadditheen because Durood is attached every time they write a Hadith, which will have the name of Rasulullaah ρ. Abu Nu'aym has also expressed the same opinion. This is because they are always

getting the opportunity to recite Durood when reciting, narrating and writing Ahadeeth. At this juncture, the term 'Muhadditheen' refers not only to the Imaams of Hadith, but to all those people who read and teach books of Hadith, whether it is in Arabic or not.

Zaadus Sa'eed reports a Hadith from Tabraani stating that when a person writes Durood, the angels will continue conferring Durood upon him for as long as the name of Rasulullaah ρ remains in the writing. **Tabraani has also quoted a Hadith stating that a person will be entitled to Rasulullaah ρ's intercession on the Day of Qiyaamah if he recites Durood ten times every morning and ten times every evening.**

Imaam Mustaghfiri رحمه الله reports that Rasulullaah ρ said, "Whoever confers Durood upon me a hundred times daily will have a hundred of his needs fulfilled; thirty in this world and the rest in the Aakhirah."

Hadith 6

Hadhrat Abdullaah bin Mas'ood τ reports that Rasulullaah ρ said, "Verily Allaah has (appointed) angels who travel throughout (the earth) only to convey to me the Salaams of my Ummah."[1]

This has been narrated by several other Sahabah ψ as well. Allaama Sakhaawi رحمه الله has also narrated from Hadhrat Ali τ that Rasulullaah ρ said, "Verily Allaah has (appointed) angels who travel throughout (the earth) only to convey to me the Durood from my Ummah."

A narration in *Targheeb from Hadhrat Hasan τ* states that Rasulullaah ρ said, "Continue conferring Durood upon me from wherever you may be because your Durood is certainly conveyed to me."

Another Hadith from Hadhrat Anas τ states that together with the Durood being conveyed to Rasulullaah ρ, Durood is conveyed to the reciter as well, together with him receiving the reward of ten good deeds.

A Hadith in *Mishkaatul Masaabeeh* from Hadhrat Abu Hurayrah τ also states that Rasulullaah ρ said, "Continue conferring Durood upon me

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[1] Nasa'ee and Ibn Hibbaan, as quoted in *Targheeb*.

from wherever you may be because your Durood is certainly conveyed to me."

Hadith 7

Hadhrat Ammaar bin Yaasir τ reports that Rasulullaah ρ said, "Rasulullaah ρ said, "Verily Allaah has (appointed) an angel at my grave who can hear all of creation. Whenever any person conveys Durood to me until the Day of Qiyaamah, this angel conveys it to me together with the name of the person and his father's name."[1]

Allaama Sakhaawi رحمه الله has also narrated this Hadith in his *Qowlul Badee* with the addition that Allaah then confers Durood ten times upon the person in exchange for every Durood he recites.

Another Hadith states it is these words: "Verily Allaah has (appointed) an angel at my grave until the Day of Qiyaamah who has the ability to hear all of creation. Whenever any person conveys Durood to me, this angel conveys it to me together with the name of the person and his father's name, saying, 'That particular person who is the son of so-and-so has conferred Durood upon you.' Allaah has undertaken the responsibility to then confer Durood ten times upon the person in exchange for his Durood."

Yet another Hadith which also speaks of this special angel adds that Rasulullaah ρ requested Allaah to confer Durood ten times upon a person in exchange for every Durood he recites and that Allaah then acceded to this request.

Hadhrat Abu Umaamah τ reports that Rasulullaah ρ said, "Allaah confers Durood ten times upon a person in exchange for every Durood he recites and an angel has been appointed to convey this Durood to me."

Hadhrat Anas τ reports that Rasulullaah ρ said, "Allaah will fulfil a hundred needs of the person who confers Durood upon me on the day or night of Jumu'ah. An angel has been appointed with the task of delivering this Durood to me at my grave and presenting it to me just as any of you present gifts to each other."

[1] Bazzaar, as quoted in *Targheeb*.

Now there appears to be a contradiction between the above Ahadeeth. Whereas the Ahadeeth above state that a single angel has been appointed to convey Durood to Rasulullaah ρ, the Ahadeeth quoted previously tell us that there are many angels appointed with the task of travelling through the earth to convey Durood to Rasulullaah ρ. There is no contradiction however because the angel at Rasulullaah ρ's grave is charged solely with the task of conveying Durood, whereas the travelling angels search for gathering of Dhikr and when Durood is conferred in such gatherings, they convey that to Rasulullaah ρ.

It is commonly noticed and I have observed it many times that when a message is delivered to a prominent personality and this is mentioned in a gathering, every person feels honoured to know that his message has been conveyed. What honour will it then not be when one's message is delivered to the greatest of all personalities Rasulullaah ρ himself.

Hadith 8

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "When someone confers Durood upon me at my grave, I can actually hear him and when he confers Durood upon me in my absence, it is conveyed to me."[1]

Allaama Sakhaawi رحمه الله has quoted several Ahadeeth informing us that Durood sent from afar will be conveyed to Rasulullaah ρ through the angels, whereas Rasulullaah ρ himself hears the Durood which is conferred upon him at his grave. What an honour!

Allaama Sakhaawi رحمه الله has quoted from Sulaymaan bin Suhaym رحمه الله that he once saw Rasulullaah ρ in a dream and asked whether Rasulullaah ρ understood the Salaams that are made to him at his grave. Rasulullaah ρ replied, "I understand them and even reply to them."

Hadhrat Ibraheem bin Shaybaan رحمه الله reports that when he had completed his Hajj, he travelled to Madinah Munawwarah. When he made Salaam at the grave of Rasulullaah ρ, he then actually heard a voice from the blessed tomb say, "*Wa Alaykas Salaam*".

[1] Bayhaqi in his Shu'ab, as quoted in *Mishkaatul*.

Mulla Ali Qaari رحمه الله has written that it is best to recite Durood close to the blessed grave of Rasulullaah ρ because one will then be more attentive and will display more humility. The author of *Mazaahire Haqq* explains that while the travelling angels convey the Durood recited from afar, Rasulullaah ρ personally hears the Durood recited at his blessed tomb. Nevertheless, Rasulullaah ρ replies to the Salaam in both cases. This makes evident the great honour that a person receives when making Salaam to Rasulullaah ρ, especially for those who do so very often. It is a great honour to receive even a single reply from Rasulullaah ρ, let alone receiving a reply for every Salaam made throughout one's lifetime.

Allaama Sakhaawi رحمه الله has rightly stated that it is sufficient honour just for a person to have his name mentioned favourably in the presence of Rasulullaah ρ. It is with reference to this that a poem reads: "Even the good thought that passes through the heart is something to be proud of and to hasten towards."

There can be no objection to the fact that Rasulullaah ρ hears the Salaam in his grave because the Ambiyaa عليهم السلام are alive in their graves. In his book *Qowlul Badee*, Allaama Sakhaawi رحمه الله states that it is our firm belief and consensus that Rasulullaah ρ is alive in his grave and that the earth cannot devour his pure body.

Imaam Bayhaqi رحمه الله has written a book concerning this and quotes a narration from Hadhrat Anas τ stating that the Ambiyaa عليهم السلام are alive in their graves, where they engage themselves in performing salaah. Allaama Sakhaawi رحمه الله quotes this Hadith from various sources and Imaam Muslim رحمه الله has quoted a narration in which Rasulullaah ρ said that when he travelled on the miraculous journey of Mi'raaj, he passed by Hadhrat Moosa υ, who was busy performing salaah in his grave. Another narration from Muslim states that Rasulullaah ρ once saw himself amongst a group of Ambiyaa عليهم السلام and noticed that Hadhrat Isa υ and Hadhrat Ibraheem υ were performing salaah.

After Rasulullaah ρ had passed away, Hadhrat Abu Bakr τ came to the house, where he opened the sheet covering Rasulullaah ρ's face. He then addressed Rasulullaah ρ saying, "May my parents be sacrificed for you, O Allaah's Nabi! Allaah shall not let you experience two deaths and you have already had the one that has been destined for you."

Imaam Suyuti رحمه الله has also written a book concerning the lives of the Ambiyaa عليهم السلام after death. It will be discussed in the second chapter that Allaah has forbidden the earth from consuming the bodies of the Ambiyaa عليهم السلام.

In his book *Qowlul Badee*, Allaama Sakhaawi رحمه الله states that it is Mustahab to start reciting Durood as soon as one sees the buildings and trees of Madinah and to then increase in recitation of Durood as one draws closer. This is the place where revelation and the Qur'aan descended, the place where Hadhrat Jibra'eel υ and Hadhrat Mikaa'eel υ frequented and the place that contains the guide of all mankind. This is the place from where the Sunnahs of Rasulullaah ρ spread and which is the site of tremendous virtue and good. The heart should be filled with honour and awe and one should really feel that one is visiting Rasulullaah ρ, who can actually hear the Salaam one is about to make.

All arguments between each other and vain talk should be avoided and one should approach the blessed tomb from the direction of the Qibla. There, one should stand approximately four arm's lengths from the tomb, lower the gaze and recite the following with utmost humility and respect:

TRANSLATION: Peace be on you, O Rasulullaah ρ! Peace be on you, O Nabi of Allaah ρ! Peace be on you, O the one chosen by Allaah! Peace be on you, O the best of all Allaah's creation! Peace be on you, O the beloved of Allaah! Peace be on you, O the Chief of all the Ambiyaa عليهم السلام! Peace be on you, O the beloved of Allaah! Peace be on you, O Rasul of the Rabb of the universe! Peace be on you, O guide of those with shining limbs (this will be a sign of the Mu'mineen on the Day of Qiyaamah because of their making wudhu)! Peace be on you, O the bringer of glad tidings! Peace be on you, O warner! Peace be on you and upon the pure members of your household! Peace be on you and upon your pure wives who are the mothers of the Mu'mineen! Peace be on you and upon all your companions! Peace be on you and upon all of the Ambiyaa عليهم السلام and all of Allaah's righteous servants! O Rasulullaah ρ! May Allaah reward you on our behalf with the best reward that any Nabi can receive on behalf of his people and nation. May Allaah's mercies be showered upon you whenever those people remember you who do remember you and whenever the negligent ones are negligent of remembering you. May Allaah's mercies be showered upon you amongst all those before and may Allaah's mercies be showered upon

you amongst all those after. May these mercies be more complete and purer than all mercies that have been showered on any of the creation because it is by you that Allaah has saved us from deviation and given us sight after being blind and ignorant. I testify that there is none worthy of worship but Allaah and I testify that you are the servant and Rasul of Allaah as well as his most trustworthy and chosen servant from all of creation. I testify that you have certainly conveyed the message, fulfilled the trust, been a well-wisher for the Ummah and strove in the path of Allaah as striving ought to be done. O Allaah! Grant him the most that anyone can ever hope for."

Thereafter, one should make du'aa for oneself and for all the Mu'mineen. One should then make Salaam to Hadhrat Abu Bakr τ and Hadhrat Umar τ and make du'aa to Allaah to reward them with the best rewards for all their efforts and for the assistance they gave Rasulullaah ρ.

One must note that when present at the blessed tomb of Rasulullaah ρ, it is best to stand and make Salaam rather than confer Durood (by saying '*As Salaamu Alayka Yaa Rasulullaah*' instead of saying '*As Salaatu Alayka Yaa Rasulullaah*'). Although Allaama Baaji رحمه الله is of the opinion that Durood is better, Allaama Sakhaawi رحمه الله states that the former opinion is best, as was the opinion of Allaama Majdud Deen Qamoos رحمه الله. This is because Rasulullaah ρ used the word Salaam when he said, "Whenever a Muslim makes Salaam to me at my grave…". Here he is referring to a Hadith narrated by Hadhrat Abu Hurayrah τ and reported in Abu Dawood and other books of Hadith. The Hadith states, "Whenever a Muslim makes Salaam to me at my grave, Allaah returns my soul to my body so that I may reply."

However, in my humble opinion, the word *Salaah* (Durood) also appears in many narrations. In fact, the Hadith narrated above states "When someone confers Durood upon me at my grave, I can actually hear him and when he confers Durood upon me in my absence, it is conveyed to me". I therefore feel that it is best to combine the words of *Salaah* and *Salaam*. Therefore, instead of saying, "*As Salaamu Alayka Yaa Rasulullaah, As Salaamu Alayka Yaa Nabiyallaah"*, rather say, "*As Salaatu was Salaamu Alayka Yaa Rasulullaah, As Salaatu was Salaamu Alayka Yaa Nabiyallaah"*. In this manner, add the words "*As Salaatu*" to the word "*As Salaamu*" in all the phrases so that you achieve a combination of the two opinions.

In his book *Mustow'ab*, Abu Abdullaah Muhammad bin Abdullaah bin Husayn Saamiri Hambali رحمه الله mentions the etiquette of visiting the blessed tomb of Rasulullaah ρ. He states that one should draw close to the tomb and stand facing it, with the pulpit to one's left. After then mentioning the condition in which one should make Salaam and du'aa, he continues to advise that the following be recited amongst other du'aas:

TRANSLATION: O Allaah! You have said to your Nabi ρ in Your Book, If only it were that when they wrong their souls, they should come to you seeking Allaah's forgiveness and then the Rasool seeks forgiveness on their behalf, they will then surely find that Allaah is Most Forgiving, Most Merciful.' I have therefore come to your Nabi ρ seeking forgiveness, so I beseech You to make Your forgiveness compulsory for me just as you had done for those who came to him during his lifetime. O Allaah! I turn towards You with Your Nabi ρ as a medium."

Hadith 9

Hadhrat Ubay bin Ka'b τ once asked, "O Rasulullaah ρ! I confer Durood to you in abundance. How much of my time for du'aa should I set aside for (reciting Durood upon) you?" "As much as you please," Rasulullaah ρ replied. "What about a quarter?" Hadhrat Ubay τ asked. Rasulullaah ρ responded by saying, "As much as you please, but it would be better for you if you increased." "Then what about half?" he asked further. "As much as you please, but it would be better for you if you increased," Rasulullaah ρ repeated. "Then three quarters?" Hadhrat Ubay τ. "As much as you please, but it would be better for you if you increased," Rasulullaah ρ responded yet again. Hadhrat Ubay τ then said, "I shall then reserve all of it for you." "In that case," Rasulullaah ρ remarked, "Your worries will be taken care of and your sins will be forgiven."[1]

The meaning of this Hadith is apparent. Hadhrat Ubay τ meant to say that together with the time that he had fixed for making du'aa, he also wished to confer Durood upon Rasulullaah ρ. He now wished to know how much of the time he ought to dedicate to Durood. For example, if

[1] Tirmidhi, Ahmad and Haakim.

he had fixed two hours for du'aa, he was asking what portion of the two hours should he allocate for Durood.

Allaama Sakhaawi رحمه الله has quoted a narration from Imaam Ahmed رحمه الله, stating that someone once asked, "O Rasulullaah ρ! How will it be if I dedicate all my time to conferring Durood upon you?" "In that case," Rasulullaah ρ explained, "Allaah shall take care of all your worries in this world and the Aakhirah."

Allaama Sakhaawi رحمه الله has quoted similar statements from several Sahabah ψ. There can be no objection to the fact that several Sahabah ψ had similar discussions with Rasulullaah ρ. Allaama Sakhaawi رحمه الله states that this virtue is because Durood includes both du'aa and honouring Rasulullaah ρ. The effect will therefore be just like the Hadith in which Allaah says, "When a person is unable to engage in du'aa because of his preoccupation with My Dhikr, I shall grant him more than I grant to those who ask from Me."

The author of *Mazaahire Haqq* writes that when a person gives precedence to that which pleases Allaah over and above that which he personally prefers, then Allaah will take care of all the person's worries. "Whoever is for Allaah, Allaah will be for him". When Sheikh Abdul Wahhaab Muttaqi رحمه الله saw Sheikh Abdul Qaadir رحمه الله off as he left for Madinah Munawwara, he advised him saying, "When on this path, there is no act of worship after the Faraa'idh that is better than Durood upon Rasulullaah ρ. You ought to invest all your time reciting Durood and in nothing else." When asked if there was any specified number for reciting Durood, he replied, "There is no specified number. Just recite Durood so much that your tongue is ever moist with it, that you are coloured with it and become totally immersed in it."

It cannot be argued from the Hadith that reciting Durood is more beneficial than every other recitation because it is stated in the very same Hadith that Hadhrat Ubay τ had reserved the time to make du'aa for himself and had intended to reserve time for Durood as well. Furthermore, this will vary according to the condition of people, just as it was stated in Hadith 20 of the virtues of Dhikr that according to some narrations *Al Hamdu Lilaah* is the best of all Dhikr, while other narrations state that *Istighfaar* is the best. In a like manner, various Ahadeeth rank various acts of Ibaadah as the best of all acts of Ibaadah. These differences are based upon the differences in people and situations. Just as the Sheikh advised Sheikh Abdul Qaadir رحمه الله, it

was also the practise of our pious predecessors to attach much importance to the recitation of Durood when they journeyed to Madinah.

In his *Targheeb wat Tarheeb*, Allaama Mundhiri رحمه الله adds to the above narration of Hadhrat Ubay τ that he also said, "When a quarter of the night had passed, Rasulullaah ρ would get up and say, 'O people! Make the Dhikr of Allaah! O people! Make the Dhikr of Allaah! The *Raajifah* has arrived and the *Raadifah* is coming. Death is approaching with all that it comes with." He would then repeat this. The Raajifah and Raadifah are referred to in salaah Naazi'aat, where Allaah declares:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ * تَتْبَعُهَا الرَّادِفَةُ * قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ * أَبْصَارُهَا خَاشِعَةٌ

"The day (of Qiyaamah shall certainly take place) when the *Raajifah* (the first blowing of the trumpet) which shakes (things) shall (cause them to) shake (and collapse) to be followed by the *Raadifah* (the second blowing of the trumpet) which will follow. On that day, many hearts will be fluttering (with fear and worry) with their gazes cast down (in embarrassment for what they did in the world and in humility before Allaah)."[1]

Hadith 10

Hadhrat Abu Dardaa τ reports that Rasulullaah ρ said, "The person who confers Durood upon me ten times in the morning and then ten times in the evening shall receive my intercession on the Day of Qiyaamah."[2]

Allaama Sakhaawi رحمه الله has quoted several Ahadeeth stating that Rasulullaah ρ would intercede on behalf of the person who recites Durood. A Hadith narrated by Hadhrat Abu Bakr τ states that Rasulullaah ρ will intercede on behalf of the person who recites Durood, without stipulating the number of times that Durood is to be recited. A Hadith from Hadhrat Abu Hurayrah τ states that when a person recited Durood after salaah, Rasulullaah ρ will testify on his behalf on the Day of Qiyaamah and intercede for him as well.

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[1] Verses 6-9.
[2] Tabraani.

A Hadith by Hadhrat Ruwayfi bin Thaabit τ states that Rasulullaah ρ's intercession will be binding for the person who recites the following Durood:

(……………..ARABIC……………..)

Allaama Sakhaawi رحمه الله has narrated a Hadith from Hadhrat Abu Hurayrah τ in which Rasulullaah ρ states, "I hear the person who confers Durood upon me at my grave and Allaah appoints an angel to convey to me the Durood that is recited (from afar). All his affairs of this world and the Aakhirah are then taken care of and I shall intercede for him on the Day of Qiyaamah or stand witness for him." Rasulullaah ρ has mentioned the word "or" to indicate that he will either stand witness for a person or intercede on his behalf. For example, Rasulullaah ρ may be a witness for the people of Madinah and intercede for the rest or a witness for the obedient ones and intercede for the disobedient ones. Other scholars have cited other opinions besides these.

Hadith 11

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ρ said, "When a person confers Durood upon me, an angel rises with it to the heavens until he presents it in front of Allaah. Our Rabb then says, 'Take it to the grave of my servant who will seek forgiveness for the one who recited it, thereby granting him comfort.'"[1]

Zaadus Sa'eed quotes from the book *Mawaahib Laduniyyah* that when a Mu'min's good deeds will be too light to weigh down the scales in his favour, Rasulullaah ρ will place a piece of paper upon the pan of the scale, which will only be the size of a fingertip. This will immediately cause the pan of good deeds to weigh heavier. "May my parents be sacrificed for you!" the Mu'min will exclaim, "Who are you, O most handsome and graceful one?" Rasulullaah ρ will reply, "I am your Nabi and upon this piece of paper is the Durood that you had recited upon me. I have presented it at the time you need it most."

It is futile to object to the fact that a small piece of paper can weigh down the scales of good deeds because it is really the strength of sincerity that weighs heavy in the sight of Allaah. The more the

[1] Abu Ali bin Banna and Daylami.

sincerity, the more weight does a deed carry. We have quoted the Hadith of *Bitaaqah* in the Virtues of Dhikr, which speaks about the tiny note with the Kalimah written upon it. The Hadith makes it clear that this little note would outweigh 99 registers of sins, each register being so large that it stretches out for as far as the eye can see. One may refer to the detailed explanation of this Hadith under Hadith 14 in the second chapter of the Virtues of Dhikr. It has been stated there that there is nothing that can outweigh the name of Allaah. Many narration have also been quoted there, which tell us that sincerity weighs heavily in the sight of Allaah. An incident concerning the same discussion will be narrated in the fifth chapter of this book as story 20.

Hadith 12

Hadhrat Abu Sa'eed Khudri τ reports that Rasulullaah ρ said, "When any Muslim does not have anything to give as Sadaqah, then he should recite in his du'aa:

(…………………..ARBAIC……………..)

TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ, who is Your servant and Your Rasool ρ and also shower Your special mercies upon all male and female believers and upon all male and female Muslims.

This will then be Zakaah (Sadaqah) for him since the belly of a Mu'min can never be filled with good until his final abode is in Jannah."[1]

Allaama Sakhaawi رحمه الله has stated that it is on the strength of this Hadith that Haafidh Ibn Hibbaan رحمه الله titled a chapter to discuss the fact that Durood can serve as a substitute for Sadaqah when a person cannot afford any Sadaqah.

There is a difference of opinion amongst the scholars with regard to whether Durood is better than Sadaqah or not. There is a group of scholars who say that Durood is better than Sadaqah because by giving Sadaqah, one will only be fulfilling an obligation. On the other hand, when reciting Durood, one will be fulfilling an obligation together with engaging in an act that both Allaah and His angels carry out. Although he quotes this opinion, Allaama Sakhaawi رحمه الله does not concur with it.

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[1] Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb*.

Allaama Sakhaawi رحمه الله has also quoted a narration from Hadhrat Abu Hurayrah τ, which states that Rasulullaah ρ said, "Confer salaah upon me because it is Zakaah (Sadaqah) for you." Yet another Hadith states, "Confer salaah upon me in abundance because it is Zakaah (Sadaqah) for you."

Hadhrat Ali τ relates a Hadith in which Rasulullaah ρ said, "The Durood you confer upon me safeguards your du'aas, pleases your Rabb and is a zakaah for your deeds (increases and purifies them)."

A Hadith from Hadhrat Anas τ states that Durood serves as expiation for sins and is like Sadaqah.

As for the concluding part of the above Hadith stating that the belly of a Mu'min can never be filled with good, the author of *Mishkaatul Masaabeeh* has quoted the in the virtues of knowledge. Even the author of Mirqaat has explained that the word 'good' refers to the knowledge of Deen. The word is, nevertheless, general and includes all forms of good. The meaning is quite clear that a Mu'min is never satisfied with doing good and will leave no stone unturned to increase in his good deeds. If he does not have the finances to give Sadaqah, he will then confer Durood upon Rasulullaah ρ to earn the reward of Sadaqah. In my humble opinion, the term should be interpreted in its general sense, so as to include the knowledge of Deen as well as other good deeds.

The author of *Mazaahire Haqq* agrees with the author of *Mirqaat* and others says that the term refers to the knowledge of Deen because the Mu'min continues to seek the knowledge of Deen until he passes away and is granted entry into Jannah. This Hadith therefore grants glad tidings to the students of Deen, telling them that by the blessing of this knowledge they will Inshaa Allaah reach Jannah. It is with the aim of reaching this status that many Auliyaa continue in their quest of Deeni knowledge until they leave this world, even though they may extremely learned with a wide reach of expertise and despite being preoccupied with teaching and writing.

Conclusion

In the interests of brevity, we have quoted two verses of the Qur'aan and ten Ahadeeth concerning the virtues of Durood. There are really so

many virtues mentioned that will be too numerous to mention in this booklet. The truth is that even if no virtues are mentioned at all, the favours that Rasulullaah ρ had done to the Ummah can never be counted, let alone repaid. In view of this, if as many people as possible keep their tongues busy in Durood all the time, it will fall far short of fulfilling the rights owed to Rasulullaah ρ. Over and above all of this, Allaah has, by His grace and mercy, promised thousands of rewards for the effort of trying to fulfil these rights.

Allaama Sakhawi رحمه الله has briefly stated the various virtues attached to reciting Durood. (These are listed below:)

- Allaah confers Durood upon the reciter
- The angels confers Durood upon the reciter
- Rasulullaah ρ himself confers Durood upon the reciter
- Durood is expiation for sins
- Durood purifies good deeds
- It elevates the rank of the reciter
- It has his sins forgiven
- It secures forgiveness for the reciter
- It secures the reward of a *Qiraat* for the reciter's scale of good deeds, each *Qiraat* being weightier than Mount Uhud
- It secures a large pan of the scale for his good deeds to be weighed
- All of a person's needs of this world and the Aakhirah will be taken care of if his du'aas comprise exclusively of Durood
- As stated in the Hadith of Hadhrat Ubay τ, Durood causes sins to be forgiven and secures the reward of setting slaves free
- Durood secures safety from dangers
- Durood causes one to benefit from the intercession and testimony of Rasulullaah ρ on the Day of Qiyaamah
- It secures the pleasure of Allaah and His mercies
- It grants safety from Allaah's wrath
- It will cause the reciter to have shade beneath Allaah's Arsh on the Day of Qiyaamah

- It will cause the scale of deeds to weigh heavier on the side of good
- It will guarantee one a place by the pond of Kowthar
- It will save one from thirst on the Day of Qiyaamah
- It will secure salvation from Jahannam
- It will cause one to cross easily over the bridge of Siraat
- One will be able to see one's abode in Jannah before death through Durood
- It will earn one many spouses in Jannah
- It earns the reward of more than twenty times in Jihaad
- It is Sadaqah for the one without wealth
- It is a form of purification
- It attracts blessing in wealth
- It fulfils a hundred and even more needs
- It is a form of Ibaadah
- It is most beloved to Allaah
- It decorates gatherings
- It dispels poverty and hard-living
- All means of good can be sought through it
- It will cause the reciter to be close to Rasulullaah ρ on the Day of Qiyaamah and his family, children and grandchildren will all benefit from this
- Even the person on whose behalf Durood is recited will benefit likewise and will be brought closer to Rasulullaah ρ
- It is a light
- It causes enemies to be defeated
- It purifies the heart from hypocrisy and decay
- It fosters love between the hearts of people
- It causes the reciter to see Rasulullaah ρ in his dreams
- It causes the reciter to remain safe from the backbiting of others

Durood is an extremely blessed act. It is, in fact, the best of all good deeds and the most beneficial of all deeds, which people of understanding are inclined towards. These will be the people who wish to amass the treasures of the Aakhirah and wish to take the most benefit from permissible actions.

After stating all these virtues of Durood in brief, Allaama Sakhawi رحمه الله proceeds to discuss the details from the narrations of Ahadeeth. Some of these have been mentioned already and others will follow in the next chapter, Inshaa Allaah. After mentioning all of this, Allaama Sakhawi رحمه الله states that all of these narrations are a clear proof of the high status of Durood because by it Allaah multiplies the rewards of the reciter, forgives his sins and also elevates his rank. One should therefore increase in his recitation of Durood upon the guide of all leaders and the fountainhead of all good. It is through him that happiness and bounties are achieved and safety is secured from all harm.

The statement of Iqlishi رحمه الله is also quoted, when he says, "What medium can be better in securing intercession and what action can be more beneficial than conferring Durood on that being upon whom Allaah and His angels confer Durood? What can be better than the act for which Allaah has promised proximity in this world and the Aakhirah? It is a light and a transaction that cannot suffer a loss. It has always been a regular practice of the Auliyaa, which they engaged in all day and night. One should therefore remain steadfast upon it as far as possible since it will save one from deviation, purify one's deeds, fulfil one's expectations and illuminate one's heart. Furthermore, it attracts Allaah's pleasure and will guarantee safety on a most difficult and frightful Day of Qiyaamah.

Chapter Two

Specific Virtues for Specific Forms of Durood

Hadith 1

Hadhrat Abdur Rahmaan bin Abu Layla رحمه الله reports that he once met Hadhrat Ka'b bin Ujrah τ, who asked, "Shall I not present you with a gift that I heard from Rasulullaah ρ?" "Please do pass it on to me," Hadhrat Abdur Rahmaan رحمه الله begged. Hadhrat Ka'b τ then continued, "We once asked Rasulullaah ρ how to confer salaah upon him and his family since Allaah has already taught us how to make Salaam." Rasulullaah ρ then taught us to recite:

(…………..ARABIC………….)

TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.[1]

A gift is mentioned in this Hadith because instead of things to eat and drink, the Sahabah ψ would gift their guests and friends with the best of gifts in the form of the Ahadeeth of Rasulullaah ρ. As is borne out by their biographies, the value they attached to such things was far more than the value they attached to worldly things.

This Hadith is famous and is narrated in all the books of Ahadeeth by several Sahabah ψ, both briefly and in greater detail. Allaama Sakhawi رحمه الله has narrated various similar Ahadeeth from various Sahabah ψ.

[1] Bukhaari.

Amongst these is the narration from Hadhrat Hasan τ stating that after the verse "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ" was revealed, the Sahabah ψ asked, "O Rasulullaah ρ! We know how to make the Salaam, so do tell us how we should confer salaah upon you?" Rasulullaah ρ then taught them to recite:

(……………ARABIC…………)

In another narration, Hadhrat Abu Mas'ood Badri τ reports that they were with Hadhrat Sa'd bin Ubaadah when Rasulullaah ρ arrived there. It was then that Hadhrat Basheer τ asked, "O Rasulullaah ρ! We have been commanded to confer salaah upon you. How are we to do this?" Rasulullaah ρ then remained silent for so long that the Sahabah ψ wished that the question was never posed. Rasulullaah ρ then told them to recite "أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ...". This narration appears in Muslim, Abu Dawood and several others compilations of Ahadeeth.

When the Sahabah ψ stated that they wished they had never asked the question, they said this because of their extreme love and reverence for Rasulullaah ρ. They feared that Rasulullaah ρ's lengthy silence may have been because Rasulullaah ρ did not approve of the question or because he did not have a reply ready for them just then. Haafidh Ibn Hajar رحمه الله has reported from Tabari رحمه الله that Rasulullaah ρ had been waiting for revelation to reply to the question.

Another narration from Ahmad and Ibn Hibbaan report that the Sahabah ψ were once with Rasulullaah ρ when someone arrived and sat down in front of Rasulullaah ρ. "O Rasulullaah ρ!" he asked, "While we know the method of making Salaam to you in our salaah, how are we to confer Durood upon you?" Rasulullaah ρ then remained silent for so long that the Sahabah ψ wished that the person had never posed question. Rasulullaah ρ then said, "When you perform salaah, then recite 'أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ...".

A narration from Hadhrat Abdur Rahmaan bin Basheer τ states that someone asked, "O Rasulullaah ρ! Allaah has commanded us to confer salaah and Salaam upon you. While we know the method of making Salaam to you, how are we to confer Durood upon you?" Rasulullaah ρ replied, "You may recite 'أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ...".

The Musnad of Imaam Ahmed رحمه الله, Tirmidhi and Bayhaqi all narrate that after the verse "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ" was revealed, someone

asked, “O Rasulullaah ρ! We know how to make the Salaam, so do tell us how we should confer salaah upon you?” Rasulullaah ρ then taught him a method of reciting Durood. There are many other narrations of this nature, stating various methods of reciting Durood. What is apparent from all these narrations is that Rasulullaah ρ taught various Sahabah ψ various forms of reciting Durood so that any single method does not become compulsory on the Ummah. As will be explained in the fourth chapter, the compulsion of reciting Durood in itself is a separate matter. No specific words are compulsory.

The method of reciting the Durood as stated in Hadith 1 above from Bukhaari is the most authentic of the narrations and is the form of Durood that is recommended as the best form to recite in salaah by the Hanafi school of jurisprudence. Allaama Shaami رحمه الله has quoted that when Imaam Muhammad was asked which form of Durood was to be recited in salaah, it was this Durood that he advocated.

Allaama Sakhawi رحمه الله has stated that the words of Durood cited in the Hadith of Hadhrat Ka'b τ correspond with the words that Rasulullaah ρ taught to the Sahabah ψ when they asked what words were they to recite in response to the command issued in the verse of the Qur'aan. This indicates that these are the best words to use when reciting Durood. In fact, in his book *Rowdha*, Imaam Nawawi رحمه الله has written that if a person takes an oath to recite the best form of Durood, his oath will be fulfilled by reciting this Durood. The marginal notes of *Hisnul Haseen* quotes from the book *Hirz Thameen* that this form of Durood is the most authentic and the best, which ought to be recited both in and out of salaah. It should be noted here that the scribe of some editions of *Zaadus Sa'eed* has erred in writing the wrong Durood when quoting from *Hirz Thameen*.

The following points need to be taken into consideration at this juncture:

1) When they said that they know the manner of making Salaam, the Sahabah ψ were referring to the phrase of the Tashahhud that reads “اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ”. Allaama Sakhawi رحمه الله mentions that this is the apparent meaning of the statement according to his Sheikh, Haafidh Ibn Hajar رحمه الله. As quoted in *Awjaz*, This has also been reported from Imaam Bayhaqi رحمه الله, as well as several other scholars.

2) It is commonly understood that when something is compared to another, the one to whom the comparison is being made is regarded to be superior in the quality being described. For example, if it is said that someone is as generous as Haatim Tai, it is understood that the generosity of Haatim was more (than the person being compared to him). In this regard there is a common objection raised with regard to the Durood (Durood Ibraheem υ) because it appears from the Durood that the mercies showered upon Hadhrat Ibraheem υ are more than those showered upon Rasulullaah ρ. Several replies have been forwarded to this objection in *Awjaz* and Haafidh Ibn Hajar رحمه الله has tendered ten replies in his *Fat'hul Baari*. An Aalim may refer to these sources for the details and any non-Aalim wishing to know this may refer to an Aalim. The simplest of all these replies is that although the norm is for the one to whom the comparison is being made to be regarded to be superior in the quality being described, this is sometimes reversed. An example of such a reversal is the verse of the Qur'aan in which Allaah says, "The example of (the brightness and clarity of) His (Allaah's) Light is like that of a niche in which there is a lamp". How can the light of a lamp in a niche ever be compared to the light of Allaah?

3) Another common question raised here is why is Hadhrat Ibraheem υ mentioned rather than any of the other Ambiyaa عليهم السلام? Numerous replies have been forwarded to this in *Awjaz* and Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has also mentioned a few in his *Zaadus Sa'eed*. The best reply in my humble opinion is that Allaah had taken Hadhrat Ibraheem υ as a friend, as Allaah states, "And Allaah had taken Ibraheem υ to be a friend." Therefore, the Durood that Allaah would confer upon Hadhrat Ibraheem υ would certainly emanate from love and this form of Durood is sure to be the best of all. Since Rasulullaah ρ is honoured to be *Habeebullaah* (the beloved of Allaah), it follows that the Durood conferred upon him would therefore be most akin to that which is conferred upon Hadhrat Ibraheem υ.

A narration of *Mishkaatul Masabih* states that the Sahabah ψ were once discussing the Ambiyaa عليهم السلام. They spoke about Hadhrat Ibraheem υ being *Khlaleelullaah* (the friend of Allaah), Hadhrat Moosa υ being *Kaleemullaah* (the one to whom Allaah spoke directly), Hadhrat Isa υ being *Roohullaah* (the spirit of Allaah) and Hadhrat Aadam υ being *Safee'ullaah* (the chosen one of Allaah). Rasulullaah ρ then happened to come along and said, "I have heard

your discussion. Ibraheem υ is certainly the friend of Allaah, Moosa υ the one to whom Allaah spoke directly, Isa υ the spirit of Allaah and Aadam υ the chosen one of Allaah. Now listen well. I am the beloved of Allaah and this I say without any pride. I shall bear the banner of Allaah's praise on the Day of Qiyaamah and Aadam υ and all the Ambiyaa عليهم السلام shall be under this banner. This too I say without any pride. I shall be the first to intercede on the Day of Qiyaamah and the first one whose intercession shall be accepted. This also I say without any pride. I also state without any pride that I shall be the first to open the doors of Jannah, through which the poor people of my Ummah and I shall be the first to enter. I shall also be the most honoured in the sight of Allaah from amongst all those in the past and all those still to come. This too I say without any pride."

Beside this, there are several other narration that make it clear that Rasulullaah ρ was *Habeebullaah* (the beloved of Allaah). Because the similarity between love and friendship is apparent, the comparison is drawn between the Durood of Hadhrat Ibraheem υ and Rasulullaah ρ. Furthermore, Rasulullaah ρ was a descendant of Hadhrat Ibraheem υ and any comparisons drawn between an ascendant and a descendant is praiseworthy.

The marginal notes of *Mishkaat* quotes a point from *Lam'aat* which states that the title of *Habeebullaah* (the beloved of Allaah) is the best of all the titles because it encompasses also the titles of *Khlaleelullaah* (the friend of Allaah), *Kaleemullaah* (the one to whom Allaah spoke directly) and *Safee'ullaah* (the chosen one of Allaah). Apart from these, it also includes many other attributes. Furthermore, it is a title reserved exclusively for Rasulullaah ρ.

Hadith 2

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "The person who desires that the Durood he confers upon my family should be measured by the largest measure, should recite Durood with the words:

(…………ARABIC…………..)

TRANSLATION: O Allaah! Shower Your mercies upon the unlettered Nabi Muhammad ρ, upon his wives who are the mothers of the

Mu'mineen, upon his progeny and the members of his household just as You have showered Your mercies upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured."[1]

Only Rasulullaah ρ has been described as the unlettered Nabi and this description appears in the Torah, the Injeel and all the other divine scriptures.[2] In commentaries such as *Mirqaat*, Ulema have cited many reasons why Rasulullaah ρ was referred to as such. It remains one of the greatest miracles that a person who is unlettered could recite something as eloquent and astounding as the Qur'aan. A poet says, "The libraries of how many a nation did that orphan wipe clean who did not even learn how to read?"

Another couplet states, "Without attending any school and without even learning to read, my beloved has become the teacher of thousands of Madrasahs by his mere indications."

In his book *Hirz Thameen*, Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes that his father has taught him to recite Durood with the following words:

(…………..ARABIC………….)

When he recited this Durood to Rasulullaah ρ in a dream, Rasulullaah ρ approved of it.

Just as we do nowadays, the Arabs used to sell dates and grains after weighing them in scales. The meaning of having one's Durood measured by the largest measure is that the weight of such a Durood shall be very large, since only weighty items are weighed on large scales. Both Mulla Ali Qaari رحمه الله and Allaama Sakhaawi رحمه الله have stated that usually items that are not too large are weighed on scales while very large items are measured and not weighed since they cannot be accommodated on scales.

Allaama Sakhaawi رحمه الله has narrated from both Hadhrat Abu Mas'ood τ as well as Hadhrat Ali τ that Rasulullaah ρ said, "The person who desires that the Durood he confers upon us the *Ahlul Bayt* should be measured by the largest measure, should recite Durood with the words:

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[1] Abu Dawood.
[2] *Mazaahire Haqq*.

(………….ARABIC…….)

Hadhrat Hasan Basri رحمه الله has stated that the person who desires that he drinks from the fullest of cups at Rasulullaah ρ's pond of *Kowthar* should recite Durood with the words:

(…………..ARABIC……)

Qaadhi Ayaadh رحمه الله has also quoted this Hadith in his *Shifaa*.

Hadith 3

Hadhrat Abu Dardaa τ reports that Rasulullaah ρ said, "Confer Durood upon me in abundance on Fridays because it is a day when the angels present themselves. Whenever any of you confers Durood upon me, his Durood is presented before me (for as long as he continues) until he has completed." Even after your demise?" Hadhrat Abu Dardaa τ asked. Rasulullaah ρ replied, "Verily Allaah has forbidden the earth from consuming the bodies of the Ambiyaa عليهم السلام. The Nabi of Allaah stays alive and is sustained (in the grave)."[1]

Mulla Ali Qaari رحمه الله states that since Allaah has forbidden the earth from consuming the bodies of the Ambiyaa عليهم السلام, their lives and deaths are the same. The Hadith also indicates that the Durood is presented to both the body and soul of Rasulullaah ρ. Rasulullaah ρ was referring to himself when he stated "The Nabi of Allaah stays alive and is sustained (in the grave)". He was also referring to all the Ambiyaa يهم اعلالسلام as well because a narration states that Rasulullaah ρ saw Hadhrat Moosa υ standing and performing salaah in his grave. An authentic Hadith in Muslim also states that Rasulullaah ρ saw Hadhrat Ibraheem υ in this manner. The narration stating that the Ambiyaa عليهم السلام are alive in their graves, where they are performing salaah is also authentic. Although the sustenance that Allaah provides for the Ambiyaa عليهم السلام in their graves can be regarded to be metaphorical, there is nothing to exclude the literal meaning, which is the first meaning to come to mind.

[1] Ibn Maajah, as quoted in *Targheeb wat Tarheeb*, as well as Sakhaawi رحمه الله.

Allaama Sakhaawi رحمه الله has reported a narration from several sources, as well as from Hadhrat Aws τ, stating that Rasulullaah ρ said, "The best of your days is the Friday. It was on a Friday that Aadam υ was created and it was on a Friday that he passed away. It is on this day that the trumpet will be blown for the first time (to signal the Day of Qiyaamah) and is also on this day that it will be blown for the second time. Confer Durood upon me in abundance on this day because your Durood is presented to me." To this, the Sahabah ψ asked, "O Rasulullaah ρ! How will our Durood be presented to you when you will be turned to dust (in the grave)?" Rasulullaah ρ replied by saying, "Verily Allaah has forbidden the earth from consuming the bodies of the Ambiyaa عليهم السلام."

A narration from Hadhrat Abu Umaamah τ states that Rasulullaah ρ said, "Confer Durood upon me in abundance on Fridays because the Durood of my Ummah is presented to me every Friday and the one who confers the most Durood will be closest to me (on the Day of Qiyaamah)." (This closeness to Rasulullaah ρ for the one reciting the most Durood has passed under Hadith 5 of the previous chapter)

A narration from Hadhrat Abu Mas'ood Ansaari τ states that Rasulullaah ρ said, "Confer Durood upon me in abundance on Fridays because your Durood is presented to me immediately on Fridays."

Hadhrat Umar τ reports that Rasulullaah ρ said, "Confer Durood upon me in abundance on the illuminated night (Friday night) and the illuminated day (day of Friday) because your Durood is presented to me and I then make du'aa for you and seek Allaah's forgiveness for you." The instruction to confer Durood in abundance on Fridays has been reported by several narrators including Hadhrat Abdullaah bin Umar τ, Hadhrat Hasan Basri رحمه الله and Hadhrat Khaalid bin Ma'daan رحمه الله.

Hadhrat Sulaymaan bin Suhaim رحمه الله says that he once asked Rasulullaah ρ in a dream whether Rasulullaah ρ was aware if the people who visit his tomb and greet him with Salaam. "Certainly," Rasulullaah ρ replied, "and I even reply to them." Hadhrat Ibraheem bin Shaybaan رحمه الله reports that when he had completed his Hajj, he travelled to Madinah Munawwarah. When he made Salaam at the grave of Rasulullaah ρ, he then actually heard a voice from the blessed tomb say, "*Wa Alaykas Salaam*".

Haafidh Ibn Qayyim رحمه الله has written in his *Bulooghul Masarraat* that the virtue of Durood on Fridays is greater because just as Rasulullaah ρ is the chief of all of creation, Friday is the chief of all the days. Fridays therefore have this speciality that other days of the week do not have. Other scholars say that the speciality is that it was on a Friday that Rasulullaah ρ was conceived.

Allaama Sakhaawi رحمه الله has quoted many Ahadeeth concerning the virtue of Durood on Fridays. These include Ahadeeth from Hadhrat Abu Hurayrah τ, Hadhrat Anas τ, Hadhrat Aws biun Aws τ, Hadhrat Abu Umaamah τ, Hadhrat Abu Dardaa τ, Hadhrat Abu Mas'ood τ, Hadhrat Umar τ, Hadhrat Abdullaah bin Umar τ and others.

Hadith 4

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Conferring Durood upon me will be a source of light at the bridge of *Siraat* and the person who confers Durood upon me eighty times on a Friday will have his sins of eighty years forgiven."[1]

Allaama Sakhaawi رحمه الله has quoted this narration from several reports that have been classified as weak narrations. The author of *It'haaf* has also reported this Hadith from several narrators. It is a principle amongst the Muhadditheen that a weak Hadith will be given consideration in as far as virtues are concerned when it is narrated from many narrators. It is most probably because of this principle that this Hadith has been classified as *Hasan* (sound) in the book *Jaami'us Sagheer*, as narrated from *Tabraani* and *Daar Qutni*. Mulla Ali Qaari رحمه الله has quoted the narration from *Jaami'us Sagheer* in his commentary of Shifaa. The Hadith is narrated by Hadhrat Anas τ, as stated by Allaama Sakhaawi رحمه الله.

A narration from Hadhrat Abu Hurayrah τ states that eighty years of a person's sins will be forgiven if he remains seated after the Asr salaah on a Friday and recites the following Durood:

(……PUT ARABIC…………..)

Rasulullaah ρ once said, "The person who recites Durood eighty times on a Friday, eighty years of his sins will be forgiven." When the Sahabah ψ asked what this Durood was, Rasulullaah ρ informed them to recite:
(……………..PUT ARABIC………..)

Rasulullaah ρ then folded one finger over to indicate that the Durood is to be counted on the fingers. (*Daar Qutni*)

Rasulullaah ρ encouraged counting on the fingers, saying, "Count (your *Adhkaar*) on your fingers because these fingers will be given the power of speech on the Day of Qiyaamah and they will be questioned." This has been discussed in detail under Hadith 18 of the Virtues of Dhikr. While we commit thousands of sins with our fingers throughout our lives and they will narrate all they have done on the Day of Qiyaamah, they will at least have the opportunity to recount the good they have done or the good they have been used to count. Haafidh Iraqi رحمه الله has classified this Hadith has *Hasan* (sound).

Hadhrat Ali τ has reported from Rasulullaah ρ that the person who recites Durood a hundred times each Friday, he will rise on the Day of Qiyaamah with a light so brilliant that it would suffice for all of creation.

Hadhrat Sahl bin Abdullaah τ has reported from Rasulullaah ρ that whoever recites Durood eighty times after Asr on a Friday, eighty years of his sins will be forgiven.

Allaama Sakhaawi رحمه الله has reports from Hadhrat Anas τ that Rasulullaah ρ said, "Whoever confers Durood upon me once and his Durood is accepted, eighty years of his sins will be forgiven."

In his *Zaadus Sa'eed*, Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has quoted this narration of Hadhrat Anas τ from *Durrul Mukhtaaar*, as quoted from *Isfahaani*. Allaama Shaami رحمه الله has discussed in great detail whether it occurs that Durood is accepted and rejected as well. He reports from Sheikh Abu Sulaymaan Daarani رحمه الله that whereas the dual possibility of acceptance and rejection exists with every deed, Durood is one deed that is an exception because it is always accepted. Other *Sufis* have also mentioned the same.

Hadith 5

Hadhrat Ruwayfi bin Thaabit Ansaari τ reportsthat Rasulullaah ρ said, "My intercession is compulsory for the person who recites:

(…………PUT ARABIC…………..)
TRANSLATION: O Allaah! Shower Your mercies upon Muhammad ρ and allow him to reach a position closest to You on the Day of Qiyaamah."[1]

Ulema have tendered several explanations concerning the position closest to Allaah. Allaama Sakhaawi رحمه الله has quoted the following explanations:

- The *Waseela*
- The *Maqaam Mahmood*
- A place upon the *Arsh*
- The highest position attainable

It is stated in *Hirz Thameen* that the position mentioned in the Hadith is one that will automatically bring the occupant close to Allaah (even if it was not stated). It is further stated that the position being described is one upon the *Kursi*.

Mulla Ali Qaari رحمه الله says that the position refers to the *Maqaam Mahmood* because the Hadith includes the words "Day of Qiyaamah". As for the narrations that use the words "a position close to You in Jannah", such narrations will refer to the *Waseela*, which is the highest position anyone can occupy in Jannah.

Some Ulema have stated that these are two separate positions that Rasulullaah ρ will be honoured to occupy. The first will be when Rasulullaah ρ will be positioned on the plains of intercession on the right hand side of the Arsh, where he will be the envy of all mankind. The other will be the his exclusive position in Jannah higher than which there will be no other position.

There is a narration in Bukhaari describing a lengthy dream in which Rasulullaah ρ saw Jannah and Jahannam and the plight to be suffered by adulterers, people who consume interest and others. Towards the end of the narration, Rasulullaah ρ says, "The two angels then took me to the most beautiful mansion I have ever seen. In it were old and

[1] Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb*.

young women together with children. Thereafter, they led me to a tree where there was a mansion even better than the first. They informed me that the first mansion was for the common Muslim, while this was for the martyr. They then told me to look up and when I did, I saw something that appeared to be a cloud. 'Allow me to see that as well,' I asked. 'You still have life left,' they replied, 'You will be able to get there as soon as your life ends.'"

Various Ahadeeth have promised intercession for the reciter of Durood in different words. Some of these narrations will be quoted later. When a prisoner or a criminal knows that the intercession of a particular person will have an effect on the ruler of his land, he will traverse any distance and through intolerable heat to secure such intercession. Which of us is not guilty of committing major sins? How easy it is for us to secure the intercession of Allaah's beloved and the leader of all the Ambiyaa عليهم السلام and all of creation? Not only are we being promised his intercession, but we are being told that his intercession will be compulsory. What a great loss will it be if someone still does not benefit from this? So much valuable time is wasted on vain talk and in sins like backbiting. How much more benefit will be attained by rather investing this time in reciting Durood?

Hadith 6

Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ said, "A person will tire seventy angels for a thousand days when he recite:

(……PUT ARABIC…….)

TRANSLATION: "May Allaah reward Muhammad ρ on our behalf with rewards that he deserves to receive."[1]

Nuzhatul Majaalis quotes a narration from Tabraani in which Hadhrat Jaabir τ states that Rasulullaah ρ said, "A person will keep the scribes of rewards busy for a thousand days when he recites:

(………..PUT ARABIC……….)

Some Ulema have translated the phrase "rewards that he deserves to receive" as "rewards that behove the status of Allaah". This means that

[1] Tabraani, as *Targheeb wat Tarheeb*.

the person is invoking Allaah to grant to Rasulullaah ρ rewards as is appropriate for His exalted status. It is pretty obvious that such rewards will be unlimited when granted to Allaah's most beloved.

In a lengthy Durood recited by Hadhrat Hasan Basri رحمه الله, the following words are also included:

(…………PUT ARABIC………….)

TRANSLATION: O Allaah! Grant Rasulullaah ρ on our behalf rewards that are better than You have ever rewarded any Nabi υ on behalf of his Ummah."

Another Hadith states that it becomes compulsory for Rasulullaah ρ to intercede on behalf of the person who recites the following Durood seven times on a Friday:

(PUT ARABIC)

A learned scholar who was known as Ibn Mushtahir رحمه الله stated that a person should recite the following words if he wishes to praise Allaah in the best manner possible and in a manner that none has ever praised in the past or will ever praise in the future. It is also a manner of praising Allaah that is better than the praises of the angels close to Allaah as well as the praises of all the inhabitants of the heavens and the earth. These words also include the best Durood that anyone can recite upon Rasulullaah ρ and the best thing that any person can ever ask of Allaah. The words are:

PUT ARABIC

TRANSLATION: O Allaah! All praises belong only to You as behoves Your status. Do shower Your special mercies upon Muhammad ρ as behoves Your status and do unto us as behoves Your status, for verily only You deserve to be feared and You are the one to forgive."

Hadhrat Abul Fadhl Qowmani رحمه الله relates that a man from Khurasan once informed him that he had been to Madinah when he saw

Rasulullaah ρ in a dream. Rasulullaah ρ told him that when he visited Hamdaan, he should convey Rasulullaah ρ's Salaams to a person called Abul Fadhl bin Zayrak. When he enquired the reason, Rasulullaah ρ replied that it was because Abul Fadhl recited the following Durood a hundred or more times daily:
(…………PUT ARABIC…………)
The man swore that he had never before heard the name of Hadhrat Abul Fadhl رحمه الله. When Hadhrat Abul Fadhl offered the man some grain in gratitude, he replied, "I do not sell the messages from Rasulullaah ρ." After this, Hadhrat Abul Fadhl never saw the man again.[1] A similar incident shall be narrated as story number 39.

Hadith 7

Hadhrat Abdullaah bin Amr bin Al Aas τ reports that Rasulullaah ρ said, "When you hear the Muadhin call out the Adhaan, repeat what he says and then confer Durood upon me because the person who once confers Durood upon me, Allaah shall confer Durood ten times upon him. Then ask Allaah to grant me the *Waseela*, which is an exalted position in Jannah that can be had by only one servant of Allaah and I hope that I shall be that servant. My intercession shall descend on behalf of the person who asks for the *Waseela* for me."[2]

The meaning of intercession descending on a person is that the person will receive Rasulullaah ρ's intercession. Some narration states that it will then be compulsory for Rasulullaah ρ to intercede on behalf of the person. A narration of Bukhaari states that Rasulullaah ρ's intercession will descend upon the person who recites the following du'aa after the Adhaan:

(PUT ARABIC)

Hadhrat Abu Dardaa τ reports that after the Adhaan was called out, Rasulullaah ρ himself recited the du'aa:
(PUT ARABIC)

[1] *Qowlul Badee*.
[2] Muslim, Abu Dawood and Tirmidhi, as quoted in *Targheeb wat Tarheeb*.

He would recite is audibly so that those around him could also hear. This has been reported in several other narrations, as Allaama Sakhaawi رحمه الله has quoted.

A narration from Hadhrat Abu Hurayrah τ states that Rasulullaah ρ said, "When you recite Durood for me, then request also for the *Waseela* for me." When someone asked what the *Waseela* is, Rasulullaah ρ replied, "It is an exalted position in Jannah that can be had by only one servant of Allaah and I hope that I shall be that servant".

Allaama Sakhaawi رحمه الله explains that the word literally means a medium by which proximity is attained in the court of a king. In these Ahadeeth, however, it refers to the position in Jannah that Rasulullaah ρ himself explained. There are two interpretations offered in the commentary of the verse "Seek a *Waseela* unto Him". One commentary states that it refers to the close position referred to in the above Ahadeeth. This is the opinion of the likes of Hadhrat Abdullaah bin Abbaas τ, Hadhrat Mujaahid رحمه الله and Hadhrat Ataa رحمه الله. Hadhrat Qataadah رحمه الله states that it refers to gaining proximity to Allaah by means of all those deeds that please Allaah.

Waahidi, Baghawi and Zamakhshari state that the *Waseela* refers to every act by which closeness is gained to Allaah. This would also include gaining nearness through the medium of Rasulullaah ρ.

Discussing the etiquette of du'aa, Allaama Jazari رحمه الله states in his *Hisnul Haseen* that one should seek a medium to Allaah through the Ambiyaa عليهم السلام and the pious servants of Allaah. This is gleaned from a narration of Bukhaari, Bazzaar and Haakim. Using the pious as a medium is proven from a narration of Bukhaari.

Another opinion as stated by Allaama Sakhaawi رحمه الله is that *Waseela* in the verse of the Qur'aan refers to love. The verse therefore instructs the person to make himself the beloved of Allaah. The word "*Fadheela*" stated in the du'aa may refer to an elevated position that is beyond that of any other person and may also be some other elevated position. It may also serve as an explanation for the word *Waseela*. The *Maqaam Mahmood* refers to the position mentioned in Surah Bani Israa'eel, where Allaah says, "Soon your Rabb will accord to you (O Muhammad ε) the *Maqaam Mahmood*".

The following explanations have been given to describe what the *Maqaam Mahmood* is:

- The testimony that Rasulullaah ρ will render on behalf of his Ummah
- The banner of Allaah's praise that Rasulullaah ρ will be given to bear on the Day of Qiyaamah
- A place to sit upon the *Arsh*
- A place to sit upon the *Kursi*
- The position of intercession, because of which all of mankind will praise Rasulullaah ρ

Allaama Sakhaawi رحمه الله quotes from his teacher Allaama Ibn Hajar رحمه الله that these different opinions are not contradictory because being seated on the *Arsh* or *Kursi* is a sign that Rasulullaah ρ's is permitted to intercede. When Rasulullaah ρ will present himself for the task of intercession, he will be given the banner of praise, after which he will testify on behalf of his Ummah.

Ibn Hibbaan reports on the authority of Hadhrat Ka'b bin Maalik τ that Rasulullaah ρ said, "I shall be given green robes to wear on the day when people will be resurrected. I will then say the things that Allaah wants me to say. This is the *Maqaam Mahmood*." Haafidh Ibn Hajar رحمه الله explains that "the things that Allaah wants me to say" refers to the praises of Allaah that Rasulullaah ρ will laud before interceding and the *Maqaam Mahmood* refers to the collection of all that will be presented to Rasulullaah ρ.

The books of Ahadeeth such as Muslim and Bukhaari all narrate the lengthy report of Hadhrat Anas τ in which it is mentioned that Rasulullaah ρ will prostrate before Allaah on the Day of Qiyaamah. After prostrating for as long as Allaah wills, Allaah will address him saying, "O Muhammad! Raise your head, speak and your speech will be heeded to. Intercede and your intercession will be accepted. Ask what you want and it will be granted." Rasulullaah ρ will then rise and praise Allaah with words that Allaah will inspire him with at the time. He will then intercede on behalf of the Ummah. This Hadith is reported in *Mishkaatul Masaabeeh* as well.

The words "*Wad Darajatur Rafee'ah*" are commonly added after the words "*Al Waseela wal Fadheela*". Muhadditheen state that

these additional words have not been reported in the Ahadeeth. However, the words "*Innaka Laa Tukhliful Mi'aad*" have been reported in some narrations, such as the narration stated in *Hisnul Haseen*.

Hadith 8

It is reported from Hadhrat Abu Humayd or Abu Usayd Saa'idi τ that Rasulullaah ρ said, "Whenever any of you enters the Masjid, he should first invoke Salaams upon the Nabi ρ and then recite the du'aa:
(PUT ARABIC)

TRANSLATION: O Allaah! Open up for me the doors of Your mercy

Then when he leaves the Masjid, he should also invoke Salaams upon the Nabi ρ and recite the du'aa:
(PUT ARABIC)

TRANSLATION: O Allaah! Open up for me the doors of Your grace."[1]

The doors of Allaah's mercy are opened for the person entering the Masjid because he is entering there to engage in Ibaadah. He is in tremendous need of Allaah's mercy because it was through Allaah's mercy that he was inspired to enter the Masjid and it is Allaah's mercy that he needs for the Ibaadah to be accepted.

The author of *Mazaahire Haqq* writes that the opening of the doors of Allaah's mercy is on account of either the blessings of the place, the inspiration to perform salaah or because of the opening of the depths of salaah to the person. The 'Grace of Allaah' when leaving the Masjid refers to Halaal sustenance because it is this that the person goes out to seek after salaah. This is alluded to in the verse of Surah Jumu'ah, where Allaah says, "When the salaah has been completed then (you are free to) disperse in the land, seek from Allaah's bounty (earn your living without suspending trade for the entire day as the Jews do on Saturdays)".

Allaama Sakhaawi رحمه الله reports that Hadhrat Ali τ said, "Convey Durood upon Rasulullaah ρ whenever you enter the Masjid." Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها stated that Rasulullaah ρ always

[1] Abu Awaanah, Abu Dawood, Nasa'ee, Ibn Khuzaymah and Ibn Hibbaan, as quoted in *Qowlul Badee*.

recited Durood and Salaam when entering the Masjid and then recited the du'aa:

(PUT ARABIC)

Thereafter, when he left the Masjid, he would again recite Durood and Salaam and then recite the du'aa:

(PUT ARABIC)

Hadhrat Anas τ reports that whenever he entered the Masjid, Rasulullaah ρ would recite the du'aa:

(PUT ARABIC)

When leaving the Masjid, he would then recite the du'aa:

(PUT ARABIC)

Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ taught his grandsons Hadhrat Hasan τ and Hadhrat Husain τ that when they entered the Masjid, they should recite Durood and Salaam and then recite the du'aa:

(PUT ARABIC)

Then when leaving the Masjid, he taught them to recite the same du'aa but to replace the words "ابواب رحمتك" with the words "ابواب فضلك".

Hadhrat Abu Hurayrah τ reports from Rasulullaah ρ that when entering the Masjid, one should recite Durood and Salaam and then recite the du'aa:

(PUT ARABIC)

Then when leaving the Masjid, one should recite Durood and Salaam and then recite the du'aa:

(PUT ARABIC)

Hadhrat Ka'b τ once said to Hadhrat Abu Hurayrah τ, "I shall tell you two things that you should never forget. The first is to recite Durood and Salaam when entering the Masjid and then recite the du'aa:

(PUT ARABIC)

The second is to recite Durood and Salaam when leaving the Masjid and to then recite the du’aa:

(PUT ARABIC)

These du’aas have been reported from many other Sahabah ψ as well. The author of *Hisnul Haseen* has reported several du’aa to be recited when entering and leaving the Masjid. Abu Dawood has reported the following du’aa:

(PUT ARABIC)
TRANSLATION: “I seek the protection of the Great Allaah, by His magnanimous countenance and His everpresent kingdom from the accursed Shaytaan.”

While only this is reported in *Hisnul Haseen*, Abu Dawood adds the statement of Rasulullaah ρ afterwards. Rasulullaah ρ added that when a person recites this du’aa, Shaytaan exclaims, “This person has now secured protection from me until the evening.” *Hisnul Haseen* then quotes all the following du’aas as well when entering the Masjid:

Hisnul Haseen then quotes the following du’aas for leaving the Masjid:

Virtue 9

Which Muslim does not have the desire to meet Rasulullaah ρ in a dream? As the love for Rasulullaah ρ increases, so too does this ardent desire. Many pious predecessors have cited several forms of Durood according to their experiences by which a person will be able to see Rasulullaah ρ in a dream. In his Qowlul Badee, Allaama Sakhaawi رحمه الله has quoted a Hadith from Rasulullaah ρ himself that states, “The person who confers Durood upon the soul of Muhammad ρ from all

souls, upon the body of Rasulullaah ρ from all bodies and upon the grave of Rasulullaah ρ from all graves, he will then see me in a dream. Whoever sees me in a dream will certainly see me on the Day of Qiyaamah and whoever sees me on the Day of Qiyaamah, I shall certainly intercede on his behalf. Those on behalf of whom I intercede will then drink from my pond and his body will be forbidden to the fire of Jahannam."

NB: The Arabic rendering of this Durood is:

(PUT ARABIC)

The following Durood is also beneficial if one wants to see Rasulullaah ρ in a dream:

(PUT ARABIC)

By reciting the following Durood in odd numbers, one may also be able to see Rasulullaah ρ in a dream:

(PUT ARABIC)

Hadhrat Moulana Ashraf Ali Thanwi رحمه الله writes in his *Zaadus Sa'eed* that the sweetest and most delightful speciality of reciting Durood is that one gets the opportunity to see one's beloved Rasulullaah ρ in a dream. There are several manners of reciting Durood that the pious predecessors have found to be especially effective in this regard. Hadhrat Shah Abdul Haqq Muhaddith Dehlawi رحمه الله writes in his book *Targheeb Ahlus Sa'aadah* that a person should perform two Rakaahs Nafl salaah on a Friday night, reciting Aayatul Kursi eleven times in every Rakaahs together with Surah Ikhlaas eleven times as well. After completing the salaah, he should then recite the following Durood a hundred times:

He says that the Friday would then not pass without the person seeing Rasulullaah ρ in a dream.

He also writes that to see Rasulullaah ρ in a dream, a person may perform two Rakaahs salaah and recite Surah Ikhlaas 25 times after the Surah Faatiha of every Rakaah. After the salaah is completed, he should recite the following Durood a thousand times:

He writes further that one will be able to see Rasulullaah ρ in a dream if he recites the following Durood seventy times before sleeping:

(PUT ARABIC)

The following Durood may also be recited before sleeping:

(PUT ARABIC)

It must, however, be remembered that the condition for being able to see Rasulullaah ρ through these methods is that the heart should be filled with the yearning to see Rasulullaah ρ and the person must abstain from all outward and inward sins.

The Sheikh of all our Sheikhs Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله has in his book *Nawaadir* quoted several deeds of Hadhrat Khidr υ, as reported by various Sheikhs of *Tasawwuf* and *Abdaal*. Although comments may be made about these reports from an academic point of view, but (there is no harm in relating them because) they are merely stories and no proofs need to be extracted from them.

One of these stories is about one of the *Abdaal* who once asked Hadhrat Khidr υ to inform him of some act that he may carry out at night. Hadhrat Khidr υ told him, "Engage in Nafl salaah between Maghrib and Isha without speaking to anyone. Make Salaam after every two Rakaahs and recite Surah Faatiha once in each Rakaah, followed by Surah Ikhlaas three times. Return home after Isha and, without talking to anyone in between, perform two Rakaahs salaah, reciting Surah Faatiha once in each Rakaah, followed by Surah Ikhlaas seven times. After the Salaam, make one Sajdah, in which you should recite *Istikhfaar* seven times, Durood seven times and seven times the words:

لاَ اِلٰهَ اِلاَّ اللّٰهُ اللّٰهُ أَكْبَر لا حَوْلَ وَلا قُوَّةَ إلاَّ بِاللّٰهِ

'Laa Ilaaha Illallaah Allaahu Akbar Laa Howla wa Laa Quwwata Illa Billaah'

Thereafter, rise up from the Sajdah and raise your hands to recite the following du’aa:

Then stand up while still having the hands raised in du’aa. Repeat the same du’aa and then lie down on your right side, with your face towards the Qibla. Continue reciting Durood until you fall asleep. The person who regularly does this with conviction and with a sound intention will certainly see Rasulullaah ρ in a dream before he dies. People who have tried this report that they saw themselves in Jannah with all the Ambiyaa عليهم السلام and Rasulullaah ρ. They then had the good fortune of actually speaking to Rasulullaah ρ. There are many other virtues attached to this practice, which we have omitted here in the interests of brevity. Apart from this, there are also many other practices that Hadhrat Shah رحمه الله has recounted.

In his *Hayaatul Hayawaan*, Allaama Dameeri رحمه الله has mentioned that after the Jumu’ah salaah while still in the state of wudhu, a person should write down the words “مُحَمَّدٌ رَّسُولُ اللَّهِ” or “أَحْمَدُ رَّسُولُ اللَّهِ” 35 times on a piece of paper and then keep the paper with him. By the blessing of this, he will gain the ability to always obey Allaah and will remain protected from the evil whisperings of the Shayaateen. If he looks intently at the paper every day at the time of sunrise while reciting Durood, he will see Rasulullaah ρ very often in his dreams.

NOTE: It is a very great fortune to be able to see Rasulullaah ρ in a dream. There are, however, two very important factors to bear in mind. The first has been stated by Hadhrat Moulana Ashraf Ali Thanwi رحمه الله in his book *Nashrut Teeb*. He writes, “For people who have not seen Rasulullaah ρ in real life, it is a great consolation and bounty to be able to see him in a dream instead. There is no way by which this can be earned. It is only from Allaah. However, reciting Durood in abundance, meticulously following the Sunnah and being overcome with the love for Rasulullaah ρ may well lead to seeing Rasulullaah ρ. Since this is also not guaranteed, one need not to grieve if it never happens because there is hidden wisdom and good in it when some people do not see Rasulullaah ρ. How apt is the statement of a poet who said, “I wish to meet with him, but he wishes us to be separated. I shall therefore forsake my wishes for his.”

Shiraazi رحمه الله said, "What is meeting and separation? In search of the pleasure of the beloved, it is so wrong to desire anything other than the beloved's pleasure."

It must also be borne in mind that it is insufficient to see Rasulullaah ρ when his pleasure has not been secured through following his ways. How many were those during the time of Rasulullaah ρ who had physically seen him, yet were spiritually distanced, while there were those like Hadhrat Uwais Qarni رحمه الله who were physically distant but spiritually close. There had been many during the time of Rasulullaah ρ who had visited him often, yet were doomed to Jahannam because of their Kufr and hypocrisy.

Hadhrat Uwais Qarni رحمه الله was a famous *Taabi'ee* and amongst the greatest of Sufis who accepted Islaam while Rasulullaah ρ was alive, but was unable to meet Rasulullaah ρ because he had to serve his mother. Rasulullaah ρ spoke to the Sahabah ψ about him and even told them that when any of them meets him, they should ask him to make du'aa for their forgiveness.

Hadhrat Umar τ narrates that Rasulullaah ρ told them that if Hadhrat Uwais Qarni رحمه الله had to take an oath for anything, Allaah would make sure that his oath is fulfilled. This narration also states that Rasulullaah ρ added, "When any of you meets him, ask him to make du'aa for your forgiveness."[1]

While people like Hadhrat Uwais Qarni رحمه الله were distant, they remained close to Rasulullaah ρ while people like Abu Jahal were close, yet they remained so far.

The second point to note with regard to seeing Rasulullaah ρ in a dream is that when someone sees Rasulullaah ρ in a dream, then it really is Rasulullaah ρ that they see. Authentic narrations make it clear that Allaah has not granted Shaytaan the ability to appear in the form of Rasulullaah ρ in someone's dream. It is therefore impossible for Shaytaan to pose as Rasulullaah ρ in a person's dream or for any person in a dream to think that Shaytaan is (Allaah forbid!) Rasulullaah ρ. However, due to some fault of the person seeing the dream, it my happen that he sees Rasulullaah ρ in a form that is not befitting of Rasulullaah ρ status. The example is like that of a person wearing

[1] *Isaabah*.

glasses that are tinted green, red or any other colour. He will certainly see everything in the colour of the tint, just as a person with impaired vision may see things doubled. Similarly, a person looking at his face lengthways in a distorted mirror may see a reflection of his face that extends endlessly. When he looks at the width of his face, it appears to be so wide that he will laugh at himself.

In a like manner, if a person sees in a dream that Rasulullaah ρ is instructing him to do something that conflicts with the teachings of the Shari'ah, the dream will need to be interpreted. **It is not permissible to do anything against the Shari'ah even though it may be instructed by the greatest of Sheikhs.** Therefore, if someone sees Rasulullaah ρ in a dream instructing him to do something impermissible, it will not be taken as a command, but a form of rebuke. It is just as people warn their children by telling them to do something when the child refuses to carry out an instruction not to do it. In this manner, they are telling their child, "Do it and you will suffer the consequences!" Understanding the interpretations of dreams is a an extremely intricate and refined science.

An incident is mentioned[1] about a person who saw an angel in his dream informing him that his wife was planning to poison him through a friend of his. The correct interpretation of this was that his wife was involved in adultery with the friend in question. Many similar incidents like this are mentioned in the books discussing the interpretation of dreams.

Imaam Nawawi رحمه الله affirms[2] that when a person sees Rasulullaah ρ in dream, he has definitely seen Rasulullaah ρ whether he sees Rasulullaah ρ in his real form or in any other form. The difference in appearance of Rasulullaah ρ depends on the differences in the people seeing him. Seeing Rasulullaah ρ in a good appearance indicates the good state of the person's Deen and seeing him in an appearance unlike himself will indicate a deficiency in the person's Deen. Also based on the differences in the people seeing Rasulullaah ρ will be whether the person sees Rasulullaah ρ as an old man or a young man or whether he sees Rasulullaah ρ happy or angry.

The condition in which people see Rasulullaah ρ in a dream is therefore a yardstick with which to measure their personal conditions. This is a

[1] *Ta'teerul Anaam fi Ta'beeril Manaam.*
[2] *Mazaahire Haqq*.

helpful for those on the path of spiritual reformation so that they may ascertain the state of their inner spirituality and take steps to rectify themselves. The words that Rasulullaah ρ speaks in people's dreams will likewise be judges by his Sunnah. If it corresponds, it is truth and if it conflicts, the fault will be placed at the door of the person seeing the dream. Just like the appearance of Rasulullaah ρ in a dream, so too will his words differ from person to person according to the state of their spirituality.

Hadhrat Sheikh Ali Muttaqi رحمه الله relates that a poor person from Morocco once saw Rasulullaah ρ telling him in a dream to drink wine. Several scholars offered their interpretations when questioned until the question came to the attention of a scholar from Madinah called Sheikh Muhammad Araat رحمه الله, who was a person who meticulously followed the Sunnah. He clarified the situation by stating that the person had misheard Rasulullaah ρ's statement. Rasulullaah ρ had not stated "**اِشْرَبْ** (Drink!)" but had actually said "**لاَ تَشْرَبْ** (Do not drink!)". Hadhrat Shah Abdul Haqq Muhaddith Dehlawi رحمه الله has deliberated upon this discussion in detail, but we have only adapted his discussion in brief.

Although the Sheikh had mentioned that Rasulullaah ρ's words were actually "**لاَ تَشْرَبْ** (Do not drink!)" and not "**اِشْرَبْ** (Drink!)", it is my humble opinion that even if Rasulullaah ρ did say "**اِشْرَبْ** (Drink!)", it was a warning. This is just as statements assume different meanings according to the tones with which they are made.

I remember well the time when I was still young and studying the basics grammatical laws of Arabic. Whenever I passed by the 18th station en route to Delhi from Saharanpur, which was called Katoli, its many meanings lingered in my mind for a long time. This discussion has passed briefly in the Virtues of Hajj and in the translation of *Shamaa'il Tirmidhi*.

Virtue 10

Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has cited 40 Ahadeeth discussing Durood and Salaam in his *Zaadus Sa'eed* and quoted them from there again in his *Nashrut Teeb* without the references. We shall quote them here with the translation to attain the blessings mentioned by Hadhrat رحمه الله. Hadhrat رحمه الله has stated in *Zaadus Sa'eed* that hundreds of manners of reciting Durood and Salaam have been reported from

the pious predecessors, a example of which is the book *Dalaa'ilul Khayraat*.

Only 40 of those forms of Durood and Salaam are quoted here that have been reported in Ahadeeth which are linked either directly or indirectly to Rasulullaah ρ. 25 of these use words denoting salaah and 15 use words denoting Salaam, making a total of 40 variations of Durood. This thus falls within the ambit of the glad tiding Rasulullaah ρ sounded when he said that whoever conveys 40 Ahadeeth concerning Deen to his Ummah shall be raised amongst the Ulema and will receive the intercession of Rasulullaah ρ. There is no doubting the fact that Durood certainly concerns Deen because it has been instructed. A double-folded reward can therefore be hoped for (the rewards of Durood added to the rewards of propagating 40 Ahadeeth).

Before quoting these Ahadeeth, two verses of the Qur'aan will be cited for its blessings, which relate to Durood upon Rasulullaah ρ because of their general implication. If a person recites all 40 forms of Durood every day, he will attain all the virtues and blessings of the individually forms of Durood.

From the Qur'aan

1. (PUT ARABIC)

"peace be on those bondsmen of His whom He has chosen *(the Ambiyaa)"*

2. (PUT ARABIC)

"Peace be upon the messengers"

40 Ahadeeth of Salaah and Salaam

Salaah

1. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and the family of Muhammad ρ and allow him to reach a position closest to You

2. TRANSLATION: O Allaah the Rabb of this perpetuating call and most beneficial salaah! Shower Your special mercies upon Muhammad ρ and be so pleased with me that You will never be displeased ever again.
3. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ, who is Your servant and Your Rasool ρ and also shower Your special mercies upon all male and female believers and upon all male and female Muslims.
4. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and the family of Muhammad ρ, bless Muhammad ρ and the family of Muhammad ρ and be kind towards Muhammad ρ and the family of Muhammad ρ just as You had showered Your special mercies upon Ibraheem υ and the family of Ibraheem υ and blessed them and had been kind to them. Verily You are most worthy of all praises and the Most Honoured.
5. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
6. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
7. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
8. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ρ and the family of

Muhammad ρ just as You have blessed Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.

9. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
10. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
11. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed the family of Ibraheem υ in all the universe. Verily You are most worthy of all praises and the Most Honoured.
12. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ, his wives and his progeny just as You have showered Your special mercies upon the family of Ibraheem υ. Bless Muhammad ρ, his wives and his progeny just as You have blessed the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
13. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon his wives and his progeny just as You have showered Your special mercies upon the family of Ibraheem υ. Bless Muhammad ρ and upon his wives and his progeny just as You have blessed the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
14. TRANSLATION: O Allaah! Shower Your mercies upon the Nabi Muhammad ρ, upon his wives who are the mothers of the Mu'mineen, upon his progeny and the members of his household just as You have showered Your mercies upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
15. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have

showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and be compassionate towards Muhammad ρ and the family of Muhammad ρ just as You have been compassionate towards Ibraheem υ and the family of Ibraheem υ.

16. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Be compassionate towards Muhammad ρ and towards the family of Muhammad ρ just as You have been compassionate towards Ibraheem υ and towards the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Show love to Muhammad ρ and to the family of Muhammad ρ just as You have shown love towards Ibraheem υ and towards the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Give peace to Muhammad ρ and to the family of Muhammad ρ just as You have given peace to Ibraheem υ and to the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
17. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ and bless and give peace to Muhammad ρ and to the family of Muhammad ρ and show kindness to Muhammad ρ and to the family of Muhammad ρ just as You have showered Your special mercies, blessed and shown kindness to Ibraheem υ and the family of Ibraheem υ in all of the universe. Verily You are most worthy of all praises and the Most Honoured.
18. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and upon the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.

This is the well-known Durood that is recited in salaah. A detailed discussion concerning this Durood has passed in the first Hadith of the second chapter. *Zaadus Sa'eed* states that this is the most authentic of all the various forms of Durood. It must be borne in mind that the sequence of the references in *Zaadus Sa'eed* has been confused by the scribe.

19. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ who is Your servant and messenger as You have showered Your special mercies upon the family of Ibraheem υ. Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed the family of Ibraheem υ.
20. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ the unlettered Nabi and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and bless Muhammad ρ the unlettered Nabi just as You have blessed Ibraheem. Verily You are most worthy of all praises and the Most Honoured.
21. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ the unlettered Nabi who is Your servant and messenger and upon the family of Muhammad ρ. O Allaah! Shower upon Muhammad ρ and upon the family of Muhammad ρ Your special mercies that will be a means of Your pleasure, a reward for him and which will fulfil the rights due to him. Grant him also the *Waseela*, *Fadheela* and the *Maqaam Mahmood* that You have promised him. Reward him on our behalf with the rewards he deserves to receive and rewards better than You have granted any Nabi on behalf of his people and any Rasool on behalf of his nation. Also shower Your special mercies upon all his brethren from amongst the Ambiyaa عليهم السلام and the righteous ones, O the Most Merciful of all those who show mercy.
22. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ the unlettered Nabi and upon the family of Muhammad ρ just as You have showered Your special mercies upon Ibraheem υ and the family of Ibraheem υ. Bless Muhammad ρ the unlettered Nabi and his family just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
23. TRANSLATION: O Allaah! Shower Your special mercies upon Muhammad ρ and the members of his household just as You have showered Your special mercies upon Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. O Allaah!

Shower Your special mercies upon us with them. Oh Allaah! Bless Muhammad ρ and the members of his household just as You have blessed Ibraheem. Verily You are most worthy of all praises and the Most Honoured. O Allaah! Bless us along with them. May an abundance of Durood from Allaah and from the Mu'mineen be conferred upon Muhammad ρ the unlettered Nabi.

24. TRANSLATION: O Allaah! Place Your special mercies, kindness and blessings upon Muhammad ρ and upon the family of Muhammad ρ just as You have placed them upon Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured. Bless Muhammad ρ and the family of Muhammad ρ just as You have blessed Ibraheem υ and the family of Ibraheem υ. Verily You are most worthy of all praises and the Most Honoured.
25. TRANSLATION: May Allaah shower His special mercies upon the unlettered Nabi.

Salaam

26. TRANSLATION: All verbal acts of worship are solely for Allaah, as well as all physical and monetary acts of worship. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah.
27. TRANSLATION: All verbal, physical and monetary acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah.
28. TRANSLATION: All verbal acts of worship are solely for Allaah and all monetary and physical acts of worship are also solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but the One Allaah Who has no partner and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah.
29. TRANSLATION: All blessed verbal acts of worship and all physical and monetary acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none

worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah.

30. TRANSLATION: I begin with the name of Allaah and with the inspiration from Allaah. All verbal acts of worship are solely for Allaah, as well as all physical and monetary acts of worship. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah. I beseech Allaah for Jannah and seek Allaah's protection from the Fire.
31. TRANSLATION: All the purest verbal acts of worship are solely for Allaah and all physical and monetary acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul (Messenger) of Allaah.
32. TRANSLATION: I begin with the name of Allaah and with the inspiration from Allaah, which is the best of all names. All verbal, physical and monetary acts of worship are solely for Allaah. I testify that there is none worthy of worship but the One Allaah Who has no partner and I testify that Muhammad ρ is the servant and messenger of Allaah whom Allaah had sent with the truth as a carrier of glad tidings and warnings. I also testify that Qiyaamah is approaching without any doubt. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. O Allaah! Forgive me and guide me.
33. TRANSLATION: All verbal, physical and monetary acts of worship as well as all kingdom belongs solely to Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings.
34. TRANSLATION: I begin with the name of Allaah. All verbal acts of worship are solely for Allaah, all physical acts of worship are solely for Allaah and all the purest acts of worship are solely for Allaah. Peace be on the Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the Rasul of Allaah.
35. TRANSLATION: All verbal, physical, monetary and the purest acts of worship are solely for Allaah. I testify that there is none worthy of worship but the One Allaah Who has no partner and I testify that Muhammad ρ is the servant and Rasul of Allaah. Peace be on you,

O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants.

36. TRANSLATION: All verbal, physical, monetary and the purest acts of worship are solely for Allaah. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul of Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants.
37. TRANSLATION: All verbal and physical acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants.
38. TRANSLATION: All verbal, physical and monetary acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul of Allaah.
39. TRANSLATION: All blessed verbal, physical and monetary acts of worship are solely for Allaah. Peace be on you, O Nabi, as well as Allaah's mercy and blessings. Peace be upon us and upon Allaah's righteous servants. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and Rasul of Allaah.
40. TRANSLATION: I begin with the name of Allaah. Peace be on Rasulullaah ρ.

CONCLUSION:

Allaama Sakhaawi رحمه الله has dedicated a chapter of his *Qowlul Badee* to those forms of Durood that are to be recited on specific occasions. He has listed the following occasions:

- When completing wudhu
- When completing Tayammum
- When completing the Ghusl of Janaabah
- When completing the Ghusl of Haidh
- During salaah and after completing salaah
- When salaah is about to begin

- After the Fajr salaah
- After the Maghrib salaah
- After reciting the Tashahhud in salaah
- In the Du'aa Qunoot
- When waking up for the Tahajjud salaah
- After the Tahajjud salaah
- When passing by a Masjid
- Upon seeing a Masjid
- When entering a Masjid
- When leaving a Masjid
- When replying to the Adhaan
- During the day on Fridays
- During the night on Fridays
- On Saturdays, Sundays, Mondays and Tuesdays
- During the Friday *Khutbahs*
- During the *Khutbahs* of both Eid salaahs
- During the *Khutbah* of the *Istisqaa* (rain) salaah
- During the *Khutbah* of the *Kusoof* and *Khusoof* salaahs (salaah when solar and lunar eclipses occur)
- Between the *Takbeers* of the Eid and Janaazah salaahs
- When lowering a dead body into the grave
- During the month of Sha'baan
- When seeing the Kabah
- When walking on Mounts *Safa* and *Marwah* during Hajj
- After reciting the *Talbiya*
- When kissing the *Hajar Aswad* (Black Stone)
- When clinging on to the *Multazam* (wall between the Hajar Aswad and door of the Kabah)
- During the evening at Arafah
- At the Masjid in Mina
- When seeing Madinah
- When visiting the blessed grave of Rasulullaah ρ

- When leaving the blessed grave of Rasulullaah ρ
- When passing by the places where Rasulullaah ρ had been, such as Badr
- When slaughtering an animal
- When engaging in trade
- When writing out a bequest
- During the marriage Khutbah
- At the beginning of the day
- At the end of the day
- When going to sleep
- When undertaking a journey
- When mounting a conveyance
- When one cannot fall off to sleep
- When going to the marketplace
- When proceeding for an invitation
- When entering the home
- When starting to write a book
- After reciting *Bismillaah*
- When in sorrow
- When feeling uneasy
- When in difficulty
- When suffering poverty
- When in danger of drowning
- When a plague has broken out
- At the beginning of a du'aa
- During the du'aa
- At the end of a du'aa
- When experiencing earache
- When losing sensation in the foot
- When sneezing
- When something has been misplaced
- When something appears attractive to one

- When eating radish
- When hearing a donkey bray
- When repenting from a sin
- When any needs present themselves
- In every condition
- When one is falsely accused of something
- When meeting a friend
- When joining a gathering
- When dispersing from a gathering
- When completing recitation of the Qur'aan
- When making du’aa to memorise the Qur'aan
- When joining any gathering in which Allaah is thought of
- When starting to speak
- When the name of Rasulullaah ρ is taken
- When propagating the Deen
- When reciting the Ahadeeth
- When issuing a Fatwa
- Upon commencing a sermon
- When writing the name of Rasulullaah ρ

Allaama Sakhaawi رحمه الله has mentioned the various occasions for reciting Durood and then substantiated them with narrations from the Ahadeeth and statements of the Sahabah ψ. In the interests of brevity, we have merely stated the occasions, although some narrations in this regard have passed in this chapter. It should, however, be borne in mind that Allaama Sakhaawi رحمه الله belonged to the Shaafi’ee school of jurisprudence and recitation of Durood on all the above occasions is Mustahab for the followers of the Shaafi’ee Madh’hab. As for followers of the Hanafi Madh’hab, it would be Makrooh to recite Durood on some of these occasions.

Allaama Shaami رحمه الله has written that it is Sunnah to recite Durood in the final sitting (*Qa’dah*) of all salaahs, in the first sitting of all Nafl salaahs (but not the Sunnah salaahs) as well as in the Janaazah salaah. It will be Mustahab to recite Durood on all occasions when its

recitation is Mustahab on condition that there is nothing to prevent its recitation.

Ulema have also clearly stated that it is Mustahab to recite Durood on the following occasions:

- During the day on Fridays
- During the night on Fridays
- On Saturdays, Sundays and Thursdays
- Every morning and evening
- When entering a Masjid
- When leaving a Masjid
- When visiting the blessed grave of Rasulullaah ρ
- When walking on Mounts *Safa* and *Marwah* during Hajj
- During the Friday and other *Khutbahs*
- When replying to the Adhaan
- When reciting the Takbeer
- At the beginning of a du'aa
- During the du'aa
- At the end of a du'aa
- After the Du'aa Qunoot
- After reciting the *Talbiya*
- When joining a gathering
- When dispersing from a gathering
- When making wudhu
- When experiencing earache
- When something has been misplaced
- Upon commencing a sermon
- When propagating the Deen
- When commencing and completing the reiteration of Ahadeeth
- When asking for a Fatwa
- When issuing a Fatwa
- When writing a book or booklet

- When learning
- When teaching
- When proposing for marriage
- When getting married
- When conducting the marriage of another person
- When commencing important tasks
- After saying or hearing the name of Rasulullaah ρ

It is Makrooh to recite Durood on the following occasions:

- When engaging in sexual relations
- When relieving oneself
- When advertising an item for sale
- When falling down
- When slaughtering an animal
- When sneezing
- When the name of Rasulullaah ρ is mentioned whilst one is reciting the Qur'aan, then Durood should not be recited

Some of these regulations will be mentioned under number 5 of the fourth chapter where various etiquette of Durood will be discussed.

Chapter Three

Ahadeeth in which Rasulullaah ρ Sounded Warnings for not Reciting Durood

Hadith 1

Hadhrat Ka'b bin Ujrah τ reports that Rasulullaah ρ once summoned them to come to the pulpit and they dutifully complied. When Rasulullaah ρ mounted the first step, he said, "Aameen." When he mounted the second step, he again said, "Aameen." Finally, when he mounted the third step, he said, "Aameen" yet again. When Rasulullaah ρ later alighted from the pulpit, the Sahabah ψ asked, "O Rasulullaah ρ! We have heard you say something today that we have never heard you say previously." Rasulullaah ρ then explained, "Jibra'eel came to me (when I mounted the first step) and said, 'May that person be destroyed who finds the month of Ramadhaan and is still unable to secure forgiveness for himself.' To this I said, 'Aameen'. When I mounted the second step, he said, 'May that person be destroyed in whose presence your name is mentioned and he does not confer Durood upon you.' To this also I said, 'Aameen'. When I then mounted the third step, he said, 'May that person be destroyed in whose presence both or one of his parents reaches old age and they do not admit him into Jannah.' To this I also said, 'Aameen'."[1]

This narration has already been in quoted in the Virtues of Ramadhaan. As stated there, Hadhrat Jibra'eel υ cursed three types of people and Rasulullaah ρ said 'Aameen' to each of the three curses. The effect of will the curses be of an angel as close to Allaah such as Hadhrat Jibra'eel υ? Furthermore, how much graver will its effect be when Rasulullaah ρ added 'Aameen' to it? May Allaah, through His infinite mercy grant us all the ability to save ourselves from all three of these curses and may He save us from its harms. If not, what doubt can there be in the pending destruction?

[1] Haakim, Bukhaari and Ibn Hibbaan.

Some narrations of *Durrul Manthoor* state that Hadhrat Jibra'eel υ himself instructed Rasulullaah ρ to say Aameen, which adds even more gravity to the statements.

Allaama Sakhaawi رحمه الله has narrated this incident using several narrations. He narrates a report from Hadhrat Maalik bin Huwayrith τ stating that when Rasulullaah ρ mounted the first step of the pulpit, he said, "Aameen." When he mounted the second step, he again said, "Aameen" and then when he mounted the third step, he said, "Aameen" yet again. Rasulullaah ρ explained to them, "Jibra'eel came to me (when I mounted the first step) and said, 'O Muhammad ρ! May that person be destroyed who finds the month of Ramadhaan and is still unable to secure forgiveness for himself.' To this I said, 'Aameen'. He then said, 'May that person be destroyed in whose presence both or one of his parents reaches old age and he stills enters Jahannam (by displeasing them).' To this also I said, 'Aameen'. Thereafter he said, 'May that person be destroyed in whose presence your name is mentioned and he does not confer Durood upon you.' To this I also said, 'Aameen'."

A narration from Hadhrat Anas τ states that when Rasulullaah ρ mounted the first step of the *Mimbar*, he said, "Aameen." When he mounted the second step, he again said, "Aameen." When he finally mounted the third step, he again said, "Aameen". "O Rasulullaah ρ!" the Sahabah ψ asked, "Why have you mentioned 'Aameen'?" Rasulullaah ρ explained, "Jibra'eel came to me (when I mounted the first step) and said, 'May that person's nose be rubbed in dust (may he be disgraced) in whose presence both or one of his parents reaches old age and they do not admit him into Jannah. To this I said, 'Aameen'. When I mounted the second step, he said, 'May that person's nose be rubbed in dust who finds the month of Ramadhaan and is unable to secure forgiveness for himself.' To this also I said, 'Aameen'. When I then mounted the third step, he said, 'May that person's nose be rubbed in dust in whose presence your name is mentioned and he does not confer Durood upon you.' To this I also said, 'Aameen'."

A narration from Hadhrat Jaabir τ also speaks of Rasulullaah ρ saying 'Aameen' upon mounting the three steps of the *Mimbar*. After being asked about it, Rasulullaah ρ told the Sahabah ψ, "When I mounted the first step, Jibra'eel came to me and said, 'Wretched is that person who finds the month of Ramadhaan and is unable to secure forgiveness for

himself.’ To this I said, ‘Aameen’. Then he said, ‘Wretched is that person in whose presence both or one of his parents reaches old age and they do not admit him into Jannah.’ To this also I said, ‘Aameen’. Thereafter he said, ‘Wretched is that person in whose presence your name is mentioned and he does not confer Durood upon you.’ To this I also said, ‘Aameen’.”

A narration from Hadhrat Ammaar bin Yaasir τ adds after every curse of Hadhrat Jibra'eel υ that he then instructed Rasulullaah ρ to say ‘Aameen’. A similar narration has been narrated from Hadhrat Abdullaah bin Mas'ood τ.

A narration from Hadhrat Abdullaah bin Abbaas τ uses words that are much more stern. It quoted Hadhrat Jibra'eel υ as saying, “May the person who does not confer Durood upon you when your name is mentioned be doomed to Jahannam and may he be destroyed.” The same is also mentioned with regard to Ramadhaan and parents. Similar narrations have been narrated from Hadhrat Abu Dharr τ, Hadhrat Buraydah τ and Hadhrat Abu Hurayrah τ.

Narrations from Hadhrat Abu Hurayrah τ as well as from Hadhrat Jaabir bin Samurah τ state that Rasulullaah ρ said Aameen each time when Hadhrat Jibra'eel υ told him to do so each time. Yet another narration from Hadhrat Abdullaah bin Haarith τ adds that Hadhrat Jibra'eel υ stated the curses twice. It states that Hadhrat Jibra'eel υ said, “May the person who does not confer Durood upon you when your name is mentioned be destroyed and destroyed again.” Several other narrations with such stern warnings have been narrated.

Allaama Sakhaawi رحمه الله has summarised the various warnings sounded in the many Ahadeeth concerning the person who does not recite Durood when the name of Rasulullaah ρ is mentioned. The list of warnings is as follows:

- Such a person will be destroyed
- He will suffer misfortune
- He will stray from the path to Jannah
- He will enter Jahannam
- He is an unjust person (*Dhaalim*)
- He is the most miserly of all people

- He has no (sound) Deen
- He will be unable to see Rasulullaah ρ
- Several Ahadeeth have sounded warnings against gatherings in which Durood is not mentioned

It is after stating the above in brief that Allaama Sakhaawi رحمه الله proceeds to quote all the Ahadeeth on the subject.

Hadith 2

(PUT ARABIC)
Hadhrat Ali τ reports that Rasulullaah ρ said, "The miser is he who does not recite Durood when my name is mentioned."[1]

Allaama Sakhaawi رحمه الله has also mentioned a couplet after quoting this Hadith which states that together with being a true miser, such a person may also be described as a coward. The above Hadith has also been narrated by many Sahabah ψ.

A narration from Hadhrat Hasan τ states that Rasulullaah ρ said, "It suffices for a person to be labelled a miser when one does not recite Durood when my name is mentioned." A narration from Hadhrat Husayn τ also states that Rasulullaah ρ said, "The miser is he who does not recite Durood when my name is mentioned."

A narration from Hadhrat Abu Hurayrah τ states that Rasulullaah ρ said, "The miser and true miser is he who does not recite Durood when my name is mentioned." Another narration from Hadhrat Anas τ states that Rasulullaah ρ said, "The miser is he who does not recite Durood when my name is mentioned." In the words of another narration, Rasulullaah ρ once asked the Sahabah ψ, "Should I not inform who is the worst of all misers and the most helpless of all people? He is the one who does not recite Durood when my name is mentioned."

At the end of a lengthy narration from Hadhrat Aa'isha رضي الله عنها, Rasulullaah ρ says, "Destruction shall be the lot of the one who does not see me on the Day of Qiyaamah." "Who is the one who will not be able to see you on the Day of Qiyaamah?" Hadhrat Aa'isha رضي الله عنها enquired. "He will be the miser," came the reply. When Hadhrat Aa'isha

[1] Nasa'ee, Bukhaari in his *Tareekh*, Tirmidhi and others.

رضي الله عنها asked who the miser was, Rasulullaah ρ replied, "He who does not recite Durood when he hears my name".

Hadhrat Jaabir τ reports that Rasulullaah ρ said, "It suffices for a person to be called a miser when one does not recite Durood when my name is mentioned." The same Hadith has been reported from Hadhrat Hasan Basri رحمه الله.

Hadhrat Abu Dharr τ reports that they were once with Rasulullaah ρ when he said, "Should I not inform who is the worst of all misers?" When the Sahabah ψ asked to be informed, Rasulullaah ρ replied, "He is the worst of misers who does not recite Durood when my name is mentioned."

Hadith 3

(PUT ARABIC)
Hadhrat Qataadah رحمه الله reports a Hadith from Rasulullaah ρ in which he said, "It is an act of injustice that someone does not recite Durood when my name is mentioned."[1]

There can be no doubt in the injustice committed by the person who does not recite Durood when Rasulullaah ρ's name is mentioned considering the tremendous amount of favours that has been done to him by Rasulullaah ρ.

In the book *Tadhkiratur Rasheed* which discusses the accomplishments of Hadhrat Gangohi رحمه الله, it is stated that he prescribed that those wishing to gain proximity to Allaah should recite Durood at least three hundred times daily. If anyone was unable to do this, he would insist that the person recites Durood no less than a hundred times. He would say that it shows a gross lack of dignity for a person to be stingy with reciting Durood when Rasulullaah ρ's favours have been so generously showered upon us. He said that the best form of Durood is that which is recited in salaah, followed by those that have been taught in the Ahadeeth. He was not in favour of the forms of Durood that have been formulates, such as the Durood Taj. In fact, because of dubious meanings in many of them, he actually regarded some of them to be contrary to the Shari'ah.

[1] Nameeri, from an authentic chain of narrators, as attested to by Allaama Sakhaawi رحمه الله.

Allaama Sakhaawi رحمه الله states that the word *Jafaa* (جفاء – translated as 'injustice') stated in the Hadith refers to forsaking ties of kinship, hard-heartedness and being distant from Rasulullaah ρ.

Hadith 4

(PUT ARABIC)
Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Whenever people sit in a gathering without remembering Allaah and without conferring Durood upon His Nabi, their gathering will be a calamity upon them on the Day of Qiyaamah. Should Allaah wish, He may punish them and should he wish, he may forgive them."[1]

Another Hadith from Hadhrat Abu Hurayrah τ states that such a gathering will be source of regret for the people on the Day of Qiyaamah. Yet another narration states that any gathering devoid of Durood upon Rasulullaah ρ will be a calamity for the people of such a gathering on the Day of Qiyaamah.

A narration from Hadhrat Abu Umaamah τ states that when the people of a gathering disperse without remembering Allaah and without conferring Durood upon Rasulullaah ρ, their gathering will be a calamity upon them on the Day of Qiyaamah.

A narration from Hadhrat Abu Sa'eed Khudri τ states that when the people of a gathering disperse without conferring Durood upon Rasulullaah ρ, their gathering will be a source of regret for them on the Day of Qiyaamah. They may then either enter Jannah (because of their good deeds), but will still regret the rewards they were deprived of by not conferring Durood upon Rasulullaah ρ.

A narration from Hadhrat Jaabir τ states that when the people of a gathering disperse without remembering Allaah and without conferring Durood upon Rasulullaah ρ, their example will be like people getting up from a rotting animal.

Hadith 5

(PUT ARABIC)
Hadhrat Fudhaala bin Ubayd τ reports that Rasulullaah ρ was once sitting in the Masjid when a person entered and started to perform

[1] Ahmad, Abu Dawood and others.

salaah. The person then started to make du'aa saying, "O Allaah! Forgive me and have mercy on me." Rasulullaah ρ then said, "O person who has performed salaah! You have been too hasty. When you sit down (to engage in du'aa) after performing salaah, then first praise Allaah as He deserves to be praised, then confer Durood upon me and then make your du'aa." Another person then came and performed salaah. He then praised Allaah and also conferred Durood upon Rasulullaah ρ, to which Rasulullaah ρ said, "O person who has performed salaah! You may now make du'aa, for your du'aa will be accepted."[1]

This subject matter has been discussed in many Ahadeeth. Allaama Sakhaawi رحمه الله has stated that Durood is to be recited at the beginning, in the middle and at the end of a du'aa**. Ulema are unanimous about the fact that when making du'aa, it is Mustahab to begin by praising Allaah and to then recite Durood.** The du'aa is then to be concluded in the same manner.

Iqlishi رحمه الله has stated that if one wishes to become *Mutajaabut Da'waat* (someone whose every du'aa is accepted) and have the veils between oneself and Allaah removed, one must begin the du'aa with the praises of Allaah and then recite Durood at the beginning, in the middle and at the end of the du'aa. When reciting the Durood, one must mention the highest virtues of Rasulullaah ρ.

Hadhrat Jaabir τ reports that Rasulullaah ρ said, "Do not treat me like a traveller's cup." When the Sahabah ψ enquired what he meant by this, Rasulullaah ρ replied, "When he has finished what he needs to do, the traveller fills water into the cup and either drinks it if he needs to drink or uses it to make wudhu if he needs to do that. He then throws the cup aside. Do remember me when commencing your du'aas, in the middle and at the end."

Allaama Sakhaawi رحمه الله explains that since the traveller usually hangs the cup at the back of his conveyance, the Hadith means that Durood should not be forgotten until the end of the du'aa. The author of It'haaf has also rendered this explanation in this commentary of *Ihyaa*.

A narration from Hadhrat Abdullaah bin Mas'ood τ states that when anyone wishes to ask something from Allaah, he should begin by

[1] Tirmidhi, Abu Dawood and Nasa'ee, as quoted in *Mishkaatul Masaabeeh*.

praising Allaah as behoves His great status and then confer Durood upon Rasulullaah ρ. When he then makes the du'aa he desires, it is very likely that his du'aa will be granted and he will attain his ambition.

Hadhrat Abdullaah bin Yusr τ reports that Rasulullaah ρ said that all du'aa are suspended until they are commenced with the praises of Allaah and Durood upon Rasulullaah ρ. Du'aas are accepted only if they follow the praises of Allaah and Durood upon Rasulullaah ρ. The same has been reported by Hadhrat Anas τ.

Hadhrat Ali τ reports that Rasulullaah ρ said, "It is by Durood upon me that your du'aas are safeguarded and the pleasure of your Rabb is attained."

Hadhrat Umar τ once said, "I have been informed that du'aas are suspended between the heavens and the earth and do not ascend until Durood is recited upon Rasulullaah ρ." Another narration states that du'aas are prevented from reaching the heavens and cannot do so until Durood is recited upon Rasulullaah ρ.

Hadhrat Abdullaah bin Abbaas τ stated, "Include Durood upon Rasulullaah ρ in every du'aa you make because Durood is accepted with certainty and it cannot be expected from Allaah's magnanimity that he accepts a part of the du'aa and rejects another part."

Hadhrat Ali τ stated that there is a veil between Allaah and every du'aa made. However, this veil is parted when Durood is recited and the du'aa is then accepted. If Durood is not recited, the du'aa is then returned.

Hadhrat Ibn Ataa رحمه الله stated that du'aas have fundamentals, wings, means and times. Therefore, if the du'aa conforms with the fundamentals, it will be strong. If it has the wings, it will fly to the heavens, if it conforms with the times, it will be successful and if it conforms with the means, it will attain its objectives. The fundamentals of du'aa are presence of mind, softness and humility of the heart and a heartfelt connection with Allaah. Its wings are truthfulness, its time is the final portion of the night and its means is recitation of Durood upon Rasulullaah ρ.

Apart from the above, there are several other narrations stating that du'aas are suspended until Durood is recited. Hadhrat Abdullaah bin

Abi Awfa τ reports that Rasulullaah ρ once came out of the house and said, "Whichever person has a need from Allaah or from any person, then let him make wudhu properly, perform two Rakaahs salaah, praise Allaah and then confer Durood upon His Nabi ρ. Thereafter, he should recite the following du'aa:

(PUT ARABIC)

TRANSLATION: There is none worthy of worship but the Most Clement and Magnanimous Allaah. Glorified is Allaah the Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe. I ask You for everything that secures Your mercy and guarantees Your forgiveness. I ask You for a share in every good and safety from all sin. Do not leave any of my sins without You forgiving it, no worry without You alleviating it an no need that You approve of without You fulfilling it, O the most Merciful of all those who show mercy.

Chapter Four

Miscellaneous Issues

The First

The first chapter quoted a verse of the Qur'aan in which the command for reciting Durood had been issued. Because a command denotes compulsion**, most Ulema are of the opinion that it is Fardh (obligatory) to recite Durood at least once in a lifetime.** In fact, some say that the Ulema are unanimous about this. However, the third chapter cited various narrations that sounded warnings against people who do not recite Durood when the name of Rasulullaah ρ is mentioned. The Ahadeeth describe such people as miserly, unjust and wretched people and they have been cursed on the tongues of Rasulullaah ρ and Hadhrat Jibra'eel υ. On account of such narrations, **some Ulema state that it is Waajib (compulsory) to recite Durood every time that Rasulullaah ρ's name is taken.** Haafidh Ibn Hajar رحمه الله has cited ten opinions in this regard in his *Fat'hul Baari*.

Awjazul Masaalik discusses the matter in detail and states that according to consensus, it is Fardh (obligatory) to recite Durood at least once in a lifetime. However, there is a difference of opinion amongst the Ulema when it comes to further recitation of Durood. There are two opinions according to the Hanafi Madh'hab. Imaam Tahaawi رحمه الله and others are of the opinion that it is Waajib (compulsory) to recite Durood every time that Rasulullaah ρ's name is taken on account of narrations such as those quoted in the third chapter. Other Ulema such as Imaam Karkhi رحمه الله say that it is Fardh (obligatory) to recite Durood at least once in a lifetime and all occasions thereafter are Mustahab.

The Second

It is Mustahab to add the title *Sayyiduna* (سَيِّدُنَا) before taking the name of Rasulullaah ρ. It is stated in *Durrul Mukhtaar* that this is Mustahab

because adding anything that really is as stated entails proper etiquette. Zayli Shaafi'ee رحمه الله and others have stated this. There is therefore no objection to adding the title *Sayyiduna* before the name of Rasulullaah ρ since he really is *Sayyiduna* (our guide). In fact, this is the truth in itself.

However, there are scholars who argue that this is prohibited most probably because of a narration in Abu Dawood. The narration from a Sahabi called Hadhrat Abul Mutarrif τ states that when he arrived with a delegation to Rasulullaah ρ, they said, "You are *Sayyiduna*." To this, Rasulullaah ρ remarked, "The *Sayyid* is Allaah." This statement is perfectly true in the sense that the true and perfect *Sayyid* really is Allaah. It, however, does not imply that it is not permissible to add the title of *Sayyiduna* to the name of Rasulullaah ρ, especially since a Hadith of *Mishkaat* quoted from Bukhaari and Muslim states that Rasulullaah ρ said, "I shall be the *Sayyid* (Chief) of mankind on the Day of Qiyaamah…" Another Hadith from Muslim states that Rasulullaah ρ said, "I shall be the *Sayyid* (Chief) of the progeny of Aadam on the Day of Qiyaamah…" Tirmidhi also quotes a Hadith from Hadhrat Abu Sa'eed Khudri τ in which Rasulullaah ρ said, "I can say without any pride that I shall be the *Sayyid* (Chief) of the progeny of Aadam on the Day of Qiyaamah…"

The narration of Abu Dawood refers to perfection in guide-ship, just as the Hadith of Bukhaari narrated by Hadhrat Abu Hurayrah τ states that the pauper is not one whom a few morsels of food send from door to door. However, the Hadith states, the pauper (in the true sense of the word) is the one who has nothing but still does not beg from people. Similarly, a narration from Hadhrat Abdullaah bin Mas'ood τ in Muslim states that Rasulullaah ρ once asked the Sahabah ψ whom they thought a champion to be. "O Rasulullaah ρ!" they replied, "A champion is him whom no other can pin to the ground." Rasulullaah ρ clarified, "He is not a champion. The champion is him who controls himself when he is angry."

The narration also states that Rasulullaah ρ once asked them whom they thought a childless person to be. "O Rasulullaah ρ!" they replied, "He is one who had no children." Rasulullaah ρ clarified, "He is not a childless person. The childless person is him who has not made any of his children a treasure in the Aakhirah (one who has not lost a child in infancy)."

Who now claims that it is not permissible to refer to a beggar as a pauper? Similarly, if a wrestler is always pinning his opponents to the ground, he will still be referred to as a champion even though he does not control is anger. There is also a narration in Abu Dawood stating that a physician once asked Rasulullaah ρ to show him the seal of prophethood that was on Rasulullaah ρ's back so that he could attempt to treat it. To this, Rasulullaah ρ remarked, "Only Allaah is the physician Who has created it in the first place." It is obvious that no one regards it as impermissible to refer to medical men as physicians. In fact, the author of *Majma* has written that the name *Tabeeb* (physician) is not amongst the names of Allaah.

Like these, there are numerous other Ahadeeth in which Rasulullaah ρ was referring to the epitome of something when he negated it. Quoting from Allaama Majdud Deen رحمه الله, Allaama Sakhaawi رحمه الله states that it is evident that in salaah one should not recite:

However, Rasulullaah ρ objected to the person who addressed him as *Sayyiduna* in a famous Hadith (the one above from Abu Dawood). This objection of Rasulullaah ρ could well have been because of Rasulullaah ρ's humility, because he did not like to be praised on his face, because this was a customary address used in the Period of Ignorance or also because the person exaggerated the praise. The person said, "You are our guide, our father, you are extremely exalted above us, you are the one who bestows the most favours upon us and your are our *Jafnatul Gharaa*." This was a commonly used term during the Period of Ignorance, which referred to great chiefs who served large dishes and exotic drinks to their guests. Allaah's Nabi ρ put an end to this and to the many other praises that the person heaped upon him by saying, "Let Shaytaan not lead you into exaggeration."

On the other hand, there are authentic narrations stating that Rasulullaah ρ said, "I am the Chief of the children of Aadam". Rasulullaah ρ also said about his grandson Hadhrat Hasan τ, "This son of mine is a guide." Concerning Hadhrat Sa'd τ, Rasulullaah ρ said to his tribe, "Stand up for your Chief." Imaam Nasa'ee رحمه الله quotes in his book *Amalul Yowm wal Layla* that Hadhrat Sahl bin Hunayf τ once addressed Rasulullaah ρ with the words, "O my guide." The Durood recited by Hadhrat Abdullaah bin Mas'ood τ is reported to contain the words, "O Allaah! Shower Your mercies upon the Chief of the Ambiyaa (Messengers)."

All of these narrations clearly prove that it is permissible to use the title *Sayyiduna.* The onus is therefore upon those who deny this to furnish proofs other than the one quoted above, since this Hadith is really no proof at all because it has several other interpretations (as has passed). As mentioned already, this Hadith refers to perfection in leadership but does not prove that it is impermissible for the title to be used by others besides Allaah.

With regards to Hadhrat Yahya υ, the Qur'aan states that he was a *Sayyid* (guide) and one of extreme abstinence. In a narration of Bukhaari, the statement of Hadhrat Umar τ is quoted where he said, "Abu Bakr is *Sayyiduna* (our guide), who has freed *Sayyiduna*". Here he was referring to Hadhrat Bilaal τ.

Commenting on the narration in which Rasulullaah ρ said concerning Hadhrat Sa'd τ, "Stand up for your guide", Allaama Ayni رحمه الله writes that it is proven from this that a person cannot be forbidden from referring to another as *Sayyidi* (my guide) or *Moulaa'i* (my guide) (Similar to *Sayyiduna* – our guide and *Mowlana* – our guide). This is because the term is used by underlings to refer to a person in a leading position. It is for this reason that a wife refers to her husband as *Sayyidi*. In fact, the Qur'aan states, "The two of them (Hadhrat Yusuf υ and Zulekha) met her *Sayyid* (her husband) at the door".

Someone once asked Imaam Maalik رحمه الله whether anyone in Madinah regarded it as Makrooh for a person to call his guide by the title of *Sayyidi*. "None," was his reply. To prove that this is permissible, Imaam Bukhaari رحمه الله has quoted a Hadith in which Rasulullaah ρ once enquired from the Banu Salamah tribe, "Who is your *Sayyid* (guide)?" When they replied, "Jadd bin Qais," Rasulullaah ρ said, "No. Your *Sayyid* is Amr bin Jamooh." There is also a famous Hadith quoted in Bukhaari and several other compilations of Hadith in which Rasulullaah ρ says, "When the slave is true to his *Sayyid* (master)…"

In a Hadith in Bukhaari, Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ instructed slaves not to refer to their masters as '*Rabb'*, but to rather say *Sayyidi* or *Moulaaya* (my guide/master). Here the instruction to use these terms is clearly stated.

The Third

There are also people who oppose the use of the word *Mowlana* (our *Moulaa*) before the name of Rasulullaah ρ. Despite much searching, I have been unable to find a proof to substantiate the view that it is forbidden to use the title *Moulana*. There is a narration concerning the Battle of Uhud in which Rasulullaah ρ said to Abu Sufyaan, "Allaah is our *Moulaa*, while you have no *Moulaa*." There is also a verse of Surah Muhammad ρ that states, "This is because Allaah is certainly the *Moulaa* of the people of Imaan while the Kuffaar have no *Moulaa*." However, this does not at all forbid the use of the term *Moulana* for anyone other than Allaah.

It is clear that the term *Moulaa* in this verse and Hadith refers to the perfect *Moulaa*, who is the perfect protecting friend. Similar is the meaning of the verse in which Allaah says, "Apart from Allaah, you can have no *Wali* (protector) or helper" as well as the verse "Allaah is the (*Wali*) Protector of the Mu'mineen." These verses refer to a helper in the perfect sense. In a Hadith of Bukhaari Rasulullaah ρ states that he will be the *Wali* (caretaker) of those people who leave behind dependants. Here Rasulullaah ρ refers to himself as a *Wali*. The Hadith has also just been quoted in which Rasulullaah ρ instructed salves to refer to their masters as *Sayyidi* or *Moulaaya*.

There is also a famous Hadith in which Rasulullaah ρ says, "The *Moulaa* of a nation is one of them. A verse of the Qur'aan also states, "For each We have appointed *Mawaali* (plural of *Moulaa*) for that which parents and relatives leave behind". All the books of Fiqh and Ahadeeth have a chapter entitled "The Chapter of *Awliyaa* (plural of *Wali*)". *Mishkaat* contains a narration from Bukhaari and Muslim in which Rasulullaah ρ said to Hadhrat Zaid bin Haaritha τ, "You are our brother and *Moulana*."

It is narrated from Hadhrat Zaid bin Arqam τ in the Musnad Ahmad and in Tirmidhi that Rasulullaah ρ said, "Whoever regards me to be his *Moulaa*, then Ali is his *Moulaa* as well." This is a very well reported Hadith that has been narrated by many Sahabah ψ. Commenting on this Hadith, Mulla Ali Qaari رحمه الله writes that the word *Moulaa* has many meanings. Amongst these many meanings is Rabb, owner, guide, benefactor, one who frees slaves, helper, lover, follower, neighbour, cousin and ally. The meaning will therefore depend on the context of the sentence. In the statement of Rasulullaah ρ "Allaah is our *Moulaa*, while you have no *Moulaa*", the word *Moulaa* will have the meaning of Rabb, while in the statement "Whoever regards me to be his *Moulaa*, then Ali is his *Moulaa* as well" the word *Moulaa* will mean 'helper' and

‘ally’. Mulla Ali Qaari رحمه الله has written that this statement was made when Hadhrat Usaama bin Zaid τ told Hadhrat Ali τ, “You are not my *Moulaa*, Rasulullaah ρ is my *Moulaa*.” Rasulullaah ρ then said, “Whoever regards me to be his *Moulaa*, then Ali is his *Moulaa* as well.”[1]

In his *Qowlul Badee* Allaama Sakhaawi رحمه الله has listed the name *Moulaa* amongst the many names of Rasulullaah ρ. Allaama Qastalaani رحمه الله has also listed it in his book *Mawaahib Laduniyyah*. Allaama Zurqaani رحمه الله has written that the title of *Moulaa* is amongst Allaah’s names. He states further that the terms *Wali* and *Moulaa* are both names of Allaah and denote the meaning of ‘helper’.

A narration from Hadhrat Abu Hurayrah τ in Bukhaari quotes that Rasulullaah ρ said, “I am the *Wali* of every Mu'min.” Rasulullaah ρ stated that when any Mu'min passes away, his estate will be inheritance for his heirs but Rasulullaah ρ himself will assume responsibility for any debts or dependants because, Rasulullaah ρ said, “I am his Wali”.

Allaama Raazi رحمه الله writes that it needs to be assumed that the word *Moulaa* has several meanings in order to dispel the apparent disparity between the verses “the Kuffaar have no *Moulaa*” and “they (the Kuffaar) will then be returned to Allaah Who is their true *Moulaa*”. The word *Moulaa* therefore means guide, Rabb and helper. In the phrase “have no *Moulaa*” it means helper, while in the phrase “their true *Moulaa*” it means Rabb and owner.

The author of *Jalalain* writes that “their true *Moulaa*” means owner. Commenting on this, the author of *Jamal* renders the same explanation as Allama Raazi رحمه الله did. There are various other interpretations that make it evident that when the word *Moulaa* is used in the meaning of Rabb and Maalik, it refers exclusively to Allaah. However, when used in the various other meanings, it cannot be used only for Rasulullaah ρ, but for any other person of standing, as indicated by the Hadith in which Rasulullaah ρ instructed slaves to refer to their masters by this title.

Mulla Ali Qaari رحمه الله relates[2] that a group of people once came to Hadhrat Ali τ in Kufa and greeted him with the words, “*As Salaamu Alayka*, O *Moulana.*” “How do I become your *Moulaa* when you people are all

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[1] Imaam Tirmidhi رحمه الله has classified the Hadith as *Hasan*.
[2] Ahmad, from Rabaah رحمه الله.

Arabs?" Hadhrat Ali τ enquired. They replied by saying, "We have heard Rasulullaah ρ say, 'Whoever regards me to be his *Moulaa*, then Ali is his *Moulaa* as well.'" When the group was leaving, the narrator hastened behind them to find to who they were. He was then informed that they were from amongst the Ansaar and that Hadhrat Abu Ayoob Ansaari τ was one of them.

Haafidh Ibn Hajar رحمه الله writes that the word *Moulaa* is less objectionable than the word *Sayyid* because while the word *Sayyid* is used only for people in a superior position, the word *Moulaa* is used for people of a lower standing as well.

The Fourth

It is also amongst the etiquette of Durood that it be written wherever the name of Rasulullaah ρ is written. It has always been an emphasised policy with the *Muhadditheen* that they never write down any word of a Hadith that their teacher had not mentioned to them. In fact, they even went to the extent of writing down words that were really errors on the part of their teachers. They did not permit themselves to even write the correction. Furthermore, they even saw it necessary to differentiate from the speech of their teachers any words that they found necessary to add. This they did so that such words are never misconstrued to be those of the teacher. However, despite all of this, the majority of *Muhadditheen* made it clear that Durood is to be written each time the name of Rasulullaah ρ is written even though this may not be written in the text of their teachers.

Imaam Nawawi رحمه الله in his *Taqreeb* and Imaam Suyuti رحمه الله in his commentary both make it clear that whenever the name of Rasulullaah ρ is written, it has to be coupled with both the written and verbal Durood. They state that in this case it is not necessary to write exactly as the original text states (if the original does not include Durood).

There are some Ahadeeth reported in this regard, but they have been labelled as weak and even fabricated. However, because there are several of them and because the practice of the Ulema conform to them, they have been noted to have some substance. Allaama Sakhaawi رحمه الله states that just as it is necessary to recite the Durood after the name of Rasulullaah ρ, so too is it extremely rewarding to write it after writing the name of Rasulullaah ρ. This virtue, he writes, is amongst those that are exclusive to the scholars of Ahadeeth.

Ulema state that it is Mustahab to write the complete Durood each and every time that the name of Rasulullaah ρ is written and not to satisfy oneself with an abbreviation, as some indolent and unenlightened people do. Allaama Sakhaawi رحمه الله continues to quote a Hadith from Hadhrat Abu Hurayrah τ in which Rasulullaah ρ said, "When a person writes my name, the angels will continue conferring Durood upon him for as long as the writing remains."

Hadhrat Abu Bakr τ also reports a Hadith in which Rasulullaah ρ said, "Whoever writes down anything of Deen from me and also writes Durood, he will continue to receive the rewards of this for as long as it is read." Hadhrat Abdullaah bin Abbaas τ has also reported a narration in which Rasulullaah ρ said, "Whoever writes down Durood upon me, he will continue top receive the rewards of it for as long as my name remains in writing."

Allaama Sakhaawi رحمه الله has quoted several Ahadeeth stating that the scholars of Ahadeeth will appear before Allaah on the Day of Qiyaamah with inkpots (with which they used to write the Ahadeeth). Allaah will ask Hadhrat Jibra'eel υ to as them who they are and what they want, to which they will reply that they are those who read and wrote the Ahadeeth. Allaah will then say to them, "Proceed to Jannah because you had been people who conferred Durood in abundance upon my Nabi ρ."

Imaam Nawawi رحمه الله in his *Taqreeb* and Imaam Suyuti رحمه الله in his commentary both make to clear that it is necessary to give importance to writing Durood whenever the name of Rasulullaah ρ is written. This is because of the tremendous virtues attached to it and because failure to do so will result in immense deprivation.

Because they are accustomed to reciting Durood so often, it has been stated that it is the *Muhadditheen* who are referred to in the Hadith that passed in chapter one, in which Rasulullaah ρ stated, "The closest person to me on the Day of Qiyaamah will be the one who recited the most Durood for me." In this regard, Ulema also cite the narration in which Rasulullaah ρ said, "When a person writes my name, the angels will continue praying for his forgiveness for as long as the writing remains."

Even though this Hadith is regarded to be weak, it is appropriately quoted here. Furthermore, no attention needs to be given to the criticism of Ibn Jowzi رحمه الله who classifies the narration as a fabrication because the many chains of narrators through which this narration is reported effectively excludes it from being a fabrication. It is also necessary to acknowledge that this narration has a source because Tabraani has quoted it from Hadhrat Abu Hurayrah τ, Ibn Adi has quoted it from Hadhrat Abu Bakr τ, Isfahaani has quoted it from Hadhrat Abdullaah bin Abbaas τ and Abu Nu'aym has quoted it from Hadhrat Aa'isha رضي الله عنها.

In this commentary of *Ihyaa*, the author of *It'haaf* has criticised the the chains of narrators and stated that according to Allaama Sakhaawi رحمه الله, the narration is the words of Hadhrat Ja'far Saadiq رحمه الله. Ibn Qayyim رحمه الله also concurs with this. The author of It'haaf has also commented that the students of Ahadeeth should never omit Durood in their haste because he had seen a good dream in this regard. He then proceeds to narrate several dreams in this regard. He narrates from Hadhrat Sufyaan bin Uyaynah رحمه الله who said, "I had a friend who passed away. When I saw him in a dream and asked how he fared, he replied that Allaah has forgiven him. I then asked him the reason for the forgiveness, to which he replied that it was because he wrote the Durood "صلي الله عليه و سلم" every time that he wrote Ahadeeth and the name of Rasulullaah ρ had to be written."

Hadhrat Abul Hasan Maymooni رحمه الله says that he once saw his teacher Hadhrat Abu Ali رحمه الله in a dream. He saw that something was written in gold or in saffron on his fingers. When asked, he replied that this was because he always wrote "صلي الله عليه و سلم" every time that he wrote Ahadeeth.

Hadhrat Hasan bin Muhammad writes that he once saw Imaam Ahmad bin Hambal رحمه الله in a dream saying, "If only you could see how bright and shining the Durood appears to us that we wrote in our books!"[1] Many other such dreams have been reported, many of which will be narrated in the chapter concerning incidents and narratives.

The Fifth

[1] *Qowlul Badee*.

Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has compiled a separate chapter in his book *Zaadus Sa'eed* concerning various etiquette. He stated that because of their importance it was necessary to dedicate a separate chapter to them even though many of them had been mentioned already. He states the following:

- When writing the name of Rasulullaah ρ, the complete Durood ("صلي الله عليه و سلم") should be written each and every time and one should not suffice with an abbreviation
- There was a person who used to write the Ahadeeth and solely on account of his miserliness, he would not write the Durood after the name of Rasulullaah ρ. He therefore developed a disease in his right hand because of which it was paralysed
- Haafidh Ibn Hajar رحمه الله reports that there was a man who wrote only "صلي الله عليه" without adding "و سلم". He then saw Rasulullaah ρ telling him in a dream, "Why are you depriving yourself of the reward of forty good deeds?" This is because the phrase "و سلم" comprises of four letters, each of which attract the reward of a good deed. This reward is then multiplied by ten, netting a total of forty good deeds. A similar incident will be narrated in the chapter discussing such incidents.
- It is only appropriate for the person reciting Durood to have a clean and pure body and clothing
- It is Mustahab and best to add the title *Sayyiduna* before the name of Rasulullaah ρ

Allaama Sakhaawi رحمه الله has also related the incident concerning the paralysis and the reward of forty good deeds in his book *Qowlul Badee*. It is now deemed appropriate to add the separate chapter that Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has included in this book concerning miscellaneous regulations. He writes:

1. It is Fardh (obligatory) to recite Durood at least once a lifetime on account of the command to recite Durood revealed during Sha'baan 2 A.H.
2. Imaam Tahaawi رحمه الله and others are of the opinion that it is Waajib (compulsory) to recite Durood every time that Rasulullaah ρ's name is taken in a gathering. However, the presiding Fatwa states that it is Fardh (obligatory) to recite Durood at least once, after which it will be Mustahab

3. Apart from reciting Durood in the final sitting posture of salaah, it is Makrooh to recite Durood during any other posture of the salaah[1]
4. When the person delivering the Khutbah recites the verse " يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا", one should recite "صلي الله عليه و سلم" within the heart and without moving the lips
5. Although it is permissible to recite Durood without wudhu, it is all the more virtuous to recite it while in the state of wudhu
6. Apart from the Ambiyaa عليهم السلام and the angels, Durood should not be recited with sole reference to anyone else. There is, of course, no harm in reciting Durood upon people in addition to the Durood recited upon Rasulullaah ρ. Therefore, rather than saying "O Allaah! Shower Your special mercies upon the family of Muhammad ρ", one should say, "O Allaah! Shower Your special mercies upon Muhammad ρ and upon the family of Muhammad ρ".[2]
7. It is forbidden to recite Durood during occasions when the Durood itself is not the objective, especially when the intention is to secure worldly gains, such as when one is unpacking one's merchandise[3]
8. **It is an act of foolishness to shake any of the limbs when reciting Durood or to raise the voice when doing so.[4] This makes it apparent that people need to forsake customs such as gathering in groups after the Fardh salaah to recite Durood in high pitched voices**

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[1] *Durrul Mukhtaar.*
[2] *Durrul Mukhtaar.*
[3] *Durrul Mukhtaar.*
[4] *Durrul Mukhtaar.*

Chapter Five

Stories Related to Durood

After citing the verses of the Qur'aan in which Allaah commands Durood and after quoting the Ahadeeth of Rasulullaah ρ in this regard, stories no longer hold much value. However, people have always been encouraged by the incidents of the saints. It is for this reason that our pious predecessors have always cited such stories. Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has included an entire chapter of such stories in his book *Zaadus Sa'eed*, which we shall replicate here. We shall also be relating some additional stories. Many such incidents have also been related in the Virtues of Hajj. Hadhrat Thanwi رحمه الله relates the following incidents:

Story 1

Mawaaahib Laduniyyah reports from *Tafseer Qushayri* that that when a Mu'min's good deeds will be too light to weigh down the scales in his favour, Rasulullaah ρ will place a piece of paper upon the pan of the scale, which will only be the size of a fingertip. This will immediately cause the pan of good deeds to weigh heavier. "May my parents be sacrificed for you!" the Mu'min will exclaim, "Who are you, O most handsome and graceful one?" Rasulullaah ρ will reply, "I am your Nabi and upon this piece of paper is the Durood that you had recited upon me. I have presented it at the time you need it most."

Story 2

Hadhrat Umar bin Abdul Azeez رحمه الله was an eminent Taabi'ee and was regarded to be amongst the Khulafaa Raashideen. It was his practice to send a messenger all the way from Shaam to Madinah especially to convey his Salaams to Rasulullaah ρ.[1]

[1] *Fat'hul Qadeer*.

Story 3

Rowdatul Ahbaab reports the incident of Imaam Ismaa'eel bin Ibraheem Muzani رحمه الله who was one of the senior students of Imaam Shaafi'ee رحمه الله. When he once saw Imaam Shaafi'ee رحمه الله in a dream after his death, he asked the Imaam رحمه الله what had transpired with him. Imaam Shaafi'ee رحمه الله replied that he had been forgiven and the command had been issued for him to be taken to Jannah in great honour. All this, he said, was on account of a Durood that he always recited. When asked what this Durood was, he recited the following:

(PUT ARABIC)

Story 4

Minhaajul Hasanaat reports from Ibn Faakihaani رحمه الله's book *Fajr Muneer* that a pious saint by the name of Moosa Dareer رحمه الله narrated that he was once on a ship that was about to sink. At that time, he fell into a trance in which he saw Rasulullaah ρ. Rasulullaah ρ then taught him a Durood which the occupants of the ship were to recite a thousand times so as to be saved. They had barely competed reciting the Durood three hundred times when the ship was saved from destruction. The Durood is as follows:

(PUT ARABIC)

It has also been reported that the words "اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ" should be added at the end. Sheikh Majdud Deen رحمه الله has also reported this incident.

Story 5

Some booklets reports from Ubaydullaah bin Umar Qawariri رحمه الله that he once saw a fellow scribe in a dream after he had passed away. "How have you fared?" he asked the scribe. "Allaah has forgiven me," came the reply. When asked for the reason, the scribe replied, "It had always been my practice to add the Durood 'صلي الله عليه و سلم' every time I wrote

the name of Rasulullaah ρ. Allaah has now granted me such things that no eye has ever seen, no ear has every heard of and which has not crossed the mind of anyone."[1]

Story 6

The reason for which the book *Dalaa'ilul Khayraat* was written is well known. The author was once in need of making wudhu when he could not find a rope and bucket to draw water from a well. Seeing his dilemma, a young girl approached the well and spat into it, causing the water to rise to the top. Taken aback, the author asked her the reason for this. She replied that it was because of the blessings of Durood. This then spurred him on to write the book.

Story 7

Sheikh Zurooq رحمه الله writes that because of the blessings of Durood, the grave of the author of *Dalaa'ilul Khayraat* was fragrant with the scents of musk and ambergris.

Story 8

I have been informed by a reliable friend about a scribe from Lucknow who, before starting to write every morning, had the habit of writing Durood once on a slate that he kept specifically for this purpose. When on his deathbed, the scribe became overcome with fear for the Aakhirah and exclaimed, "What will happen to me there?" A saint then appeared and said, "Why fear? The slate has been presented to Rasulullaah ρ and he has accepted it."

Story 9

The son-in-law of Hadhrat Moulana Faydhul Hasan Saharanpuri رحمه الله related to me that the house in which Hadhrat Moulana passed away remained fragrant with perfume for a month after he had passed away. When Hadhrat Moulana Muhammad Qaasim Sahib رحمه الله was informed of this, he explained that this was due to the blessing of Durood because

[1] *Gulshan Jannah*.

it was Hadhrat Moulana's routine to stay awake all of Friday night to engage in the recitation of Durood.

Story 10

Hadhrat Abu Zur'ah رحمه الله once saw in a dream that a person was performing salaah in the heavens with the angels. When he asked the person how he had attained this high status, the man replied that it was because he had written a million Ahadeeth and always wrote Durood whenever he wrote the name of Rasulullaah ρ. The incident has been narrated in this manner in *Zaadus Sa'eed*. However, it is my humble opinion that the scribe had erred in rendering this account. The story really is that someone saw Hadhrat Abu Zur'ah رحمه الله in the dream, as will be related in story 29.

Story 11

Another incident about Imaam Shaafi'ee رحمه الله is related stating that when someone asked him in a dream what the reason for his forgiveness was, he said that it was on account of reciting the following five forms of Durood on Friday nights:

(PUT ARABIC)

These forms of Durood are referred to as *Durood Khamsa*. There are other incidents narrated about Imaam Shaafi'ee رحمه الله, as will be narrated in story 30.

Story 12

Sheikh Ibn Hajar Makki رحمه الله reports that when someone saw a particular pious man in a dream, he enquired how he was. The pious man replied that Allaah had been merciful to him, forgiven him and admitted him into Jannah. When asked how this has happened, he replied that when the angels counted his sins and the Durood that he recited, they found that his Durood was more. Allaah then instructed them to stop with the reckoning and to admit him into Jannah. This incident will also be related as story 19 as quoted from *Qowlul Badee*.

Story 13

Sheikh Ibn Hajar Makki رحمه الله also reports that it was the practice of a pious man to recite a fixed amount of Durood every night when he retired to bed. One night he saw Rasulullaah ρ come to him in a dream, causing all of the house to illuminate. "Bring me that face which recites Durood so that I may kiss it," Rasulullaah ρ said. Out of shyness, the man gave his cheek, which Rasulullaah ρ kissed. When he later awakened, the entire house was fragrant with the scent of musk. This incident will be narrated in more detail as story 38.

Story 14

In his Madaarijun Nubuwwah, Hadhrat Shah Abdul Haqq Muhaddith Dehlawi رحمه الله writes that when Hadhrat Hawwa رضي الله عنها was created, Hadhrat Aadam υ was about to stretch out his hand to reach for her when the angels stopped him saying, "Be patient until the marriage is enacted and you pay the dowry." "What is the dowry?" he asked. "That you confer Durood upon Rasulullaah ρ three times," they replied. Another narration states that he was requited to recite Durood twenty times.

The above stories are related in *Zaadus Sa'eed*, some of which have been quoted by other scholars as well. There are many other incidents and dreams concerning Durood apart from these, some of which will be quoted later in this book.

Story 15

Allaama Sakhaawi رحمه الله reports from Rasheed Attaar رحمه الله that there was a saint from Egypt by the name of Hadhrat Abu Sa'eed Khayyaat رحمه الله who always isolated himself from people. It then transpired that he started frequenting the gatherings of Hadhrat Ibn Rushayq رحمه الله and attaching great importance to this. In astonishment, people asked him the reason for this, to which he replied, "Rasulullaah ρ appeared to me in a dream and told me to frequent these gatherings because Durood is recited in abundance."

Story 16

When Abul Abbaas Ahmad bin Mansoor رحمه الله passed away, someone from Shiraz saw him in a dream. He saw Abul Abbaas رحمه الله standing in the Jaami Masjid of Shiraaz wearing a set of clothing and a crown studded with precious pearls and gems. When the person asked him, Abul Abbaas رحمه الله replied, "Allaah forgave me, honoured me greatly and gave me this crown to wear all on account of the abundant Durood that I used to recite upon Rasulullaah ρ."[1]

Story 17

A saint reports that there was a man named Mistah who cared little for his Deen. After he had passed away, the saint saw him in a dream and asked him how he fared. When he replied that Allaah had forgiven him, the saint asked him what deed it was that secured his forgiveness. He replied, "I had been copying Ahadeeth from a teacher, when he recited Durood. I then also recited Durood in a loud voice and when the others in the gathering heard me, they all recited Durood. As a result of this, Allaah forgave everyone in the gathering."

Nuzhatul Majaalis relates a similar incident from a saint who says, "I had a neighbour who was very sinful and who refused to repent despite my constant insistence. After he had passed away, I saw in a dream that he was in Jannah. 'How did you attain this position?' I asked. He replied, 'I was once sitting in the gathering of a Muhaddith when he said that Jannah will be compulsory for the one who recited Durood in a loud voice. I then recited Durood in a loud voice and when the others in the gathering heard me, they all recited Durood. As a result of this, Allaah forgave all of us."

This incident is narrated in more detail in the book *Rowdhul Faa'iq*. It reports the incident from a saint who says, "I had a neighbour who was very sinful. He was constantly in a state of intoxication and never knew day from night. He refused to heed to my advices and ignores my pleas to repent. After he passed away, I saw him in a high position, wearing the clothing of Jannah and in great honour and esteem. I then asked him the reason for this…" The rest of the incident is like the one related above.

[1] *Qowlul Badee*.

Story 18

Hadhrat Abul Hasan Baghdadi Daarmi رحمه الله says that he saw Abu Abdullaah bin Haamid several times in a dream. When he enquired about his condition, the reply was, "Allaah forgave me and had mercy on me". Hadhrat Abul Hasan رحمه الله then asked to be told of a deed by which he would be able to proceed straight to Jannah. The reply was, "Perform a thousand Rakaahs of Nafl salaah and recite Surah Ikhlaas a thousand times in each Rakaah." "But that is extremely difficult," Hadhrat Abul Hasan رحمه الله sighed. "Then recite Durood a thousand times every night," came the reply. Hadhrat Abul Hasan رحمه الله says that he then made this his daily practice.

Story 19

A person once saw Hadhrat Abu Hafs Kaaghdhi رحمه الله in a dream after he had passed away and enquired how he was. Hadhrat Abu Hafs رحمه الله replied that Allaah had been merciful to him, forgiven him and admitted him into Jannah. When asked how this had come to be, he replied that when the angels counted his sins and the Durood that he recited, they found that his Durood was more. Allaah then instructed them to stop with the reckoning and to admit him into Jannah.

Story 20

Allaama Sakhaawi رحمه الله relates from books of history that when a very sinful man from amongst the Bani Israa'eel died, his body was merely thrown on to the ground. Hadhrat Moosa υ was then instructed through revelation to bathe the body and perform the Janaazah salaah for him because Allaah had forgiven him. "Why is that?" Hadhrat Moosa υ asked. Allaah replied, "He once opened the Torah where he saw the name of Muhammad ρ and conferred Durood upon him. It was on account of this that I forgave him."

There need be no objection to these incidents and none need interpret them to mean that a single recitation of Durood will secure forgiveness from all sins and waive all rights owed to others. At the same time, these are not exaggerated tales or false accounts. Forgiveness depends on acceptance from Allaah the Master. As stated in the Hadith of *Bitaaqah* (Hadith 12 of chapter one), Allaah can forgive a tremendous amount of sins just on account of a single Kalimah Tayyiba being

accepted. Allaah states in the Qur'aan, "Indeed Allaah forgives not that partners be ascribed to Him (*Shirk*), but forgives all else for whom He pleases." Since Allaah forgives all apart from the Mushrikeen and Kuffaar, there can remain no objection against these and other such incidents. Allaah is at liberty to forgive all a person's sins merely upon the acceptance of a single Durood recited.

When a creditor decides to write off a debt merely on account of liking something about the debtor or without any reason whatsoever, what right does anyone else have to object? Therefore, what right does any person have to object when Allaah decides to forgive a person out of His grace and mercy? What we do learn from these accounts is that Durood plays a great role in securing the pleasure of Allaah and must therefore be recited ever so often. Who knows when or whose recitation will be accepted. In fact, it will suffice if even a single Durood is accepted.

Story 21

A saint once saw a grotesque figure in a dream and asked it what it was. The figure replied that it was his sins. "How can I be saved from you?" he asked. "By abundantly reciting Durood upon Rasulullaah ρ," came the reply.[1]

Which of us does not commit sins all day and night? Durood is the best elixir to rid these, which can be recited in every situation, whether standing, sitting or walking.

Story 22

Hadhrat Shibli رحمه الله relates that when his neighbour passed away, he saw him in a dream and asked what had happened to him. "O Shibli!" he replied, "Very difficult episodes have passed. As things started to go wrong when Munkar and Nakeer came for questioning, I thought to myself, 'O Allaah! What a calamity! Did I not die as a Muslim?' A voice then told me that this was the punishment for not being cautious about how I used my tongue. When the two angels advanced to start the punishment, an extremely handsome person exuding fragrance came between us and told me the answers to the questions posed by the

[1] *Qowlul Badee*.

angels. I then immediately gave the replies. 'May Allaah have mercy on you,' I said, 'Who are you?' He replied, 'I am a person who has been created through your abundant recitation of Durood. I have been commanded to assist you against every calamity.'"[1]

In the Aakhirah, good deeds assume good forms while sins assume evil shapes. The second part of the Virtues of Sadaqah describes the conditions that the dead will face. It is stated there that when the deceased is laid to rest on the grave, salaah comes to his right side, fasting to his left side, recitation of the Qur'aan and Dhikr by his head and other acts of Ibaadah as well. They then fend off punishment that approaches from any side.

In a like manner, sins also assume shapes, albeit ugly ones. The Qur'aan as well as the Ahadeeth speak often of wealth appearing in the form of serpents when zakaah has not been paid from it and then coiling themselves around the neck of the deceased.

Story 23

Hadhrat Abdur Rahmaan bin Samurah τ reports that Rasulullaah ρ once came out and said, "I saw a strange sight last night. I saw a person crossing the bridge of Siraat, sometimes dragging himself along, sometimes crawling and sometimes getting caught on something. Just then the Durood that he recited upon me came to him, made him stand up and then cross over the Siraat."[2]

Story 24

Hadhrat Sufyaan bin Uyaynah رحمه الله reports from Hadhrat Khalf رحمه الله that he had a friend who studied Ahadeeth with him. After the friend had passed away, Hadhrat Khalf رحمه الله saw him in a dream running and moving about wearing new green garments. "You had been with us studying Ahadeeth," Hadhrat Khalf رحمه الله said, "How have you come to enjoy such honour?" "I had certainly been with you studying Ahadeeth," the friend acknowledged, "However, whenever the name of Rasulullaah ρ appeared in a Hadith, I used to write "صلي الله عليه و سلم" below it. It is on account of this that Allaah has granted me the honour that you see."

[1] *Qowlul Badee*.
[2] *Qowlul Badee*, narrating from Tabraani and others.

Story 25

Hadhrat Abu Sulaymaan Muhammad bin Husayn Harraani رحمه الله relates, "I had a neighbour by the name of Fadhl who was always engrossed in performing salaah and fasting. He informed me that although he used to write Ahadeeth, he was never in the habit of writing the Durood in them. He then saw Rasulullaah ρ in a dream saying, 'Why is it that you do not confer Durood upon me when you write or take my name?' After a few days (once he had started to write the Durood), he again saw Rasulullaah ρ in a dream. Rasulullaah ρ said, 'Your Durood is reaching me. Say "**صلي الله عليه و سلم**" whenever you take my name.'"

Story 26

The same Hadhrat Abu Sulaymaan Harraani رحمه الله relates an incident about himself. He says that he once saw Rasulullaah ρ telling him in a dream, "O Abu Sulaymaan! When you take my name while reading Ahadeeth, why do you not add "**و سلم**" to the Durood that you say. are you depriving yourself of the reward of forty good deeds?" It comprises of four letters, each of which attract the reward of ten good deeds. You are therefore losing the reward of forty good deeds."

A similar incident has passed in the chapter discussing miscellaneous issues.

Story 27

Hadhrat Ibraheem Nasafi رحمه الله reports that that when he once saw Rasulullaah ρ in a dream, Rasulullaah ρ seemed indifferent towards him. He then quickly held Rasulullaah ρ's hand and kissed it saying, "O Rasulullaah ρ! I am amongst those who serve the Ahadeeth. I am from amongst the followers of the Sunnah and a traveller." Rasulullaah ρ then smiled and said, "When you confer Durood upon me, why then do you not confer Salaams as well?" It was after this dream that he then developed the habit of writing "**صلي الله عليه و سلم**".[1]

Story 28

[1] *Qowlul Badee*.

The son of Hadhrat Abu Sulaymaan رحمه الله relates that after his father had passed away, he saw him in a dream and asked how Allaah has treated him. "Allaah forgave me," he replied. "On what account," the son asked. "For writing Durood in every Hadith of Rasulullaah ρ."[1]

Story 29

Hadhrat Ja'far bin Abdullaah رحمه الله reports that he once saw (the famous Muhaddith) Hadhrat Abu Zur'ah رحمه الله in a dream leading the angels in salaah in the heavens. "How did you attain this high status?" he asked. Hadhrat Abu Zur'ah رحمه الله replied, "I had written a million Ahadeeth and always wrote Durood whenever I wrote the name of Rasulullaah ρ. Rasulullaah ρ did say that whoever confers Durood upon him once will receive ten in exchange."[2] By this, he easily received ten million mercies. When just one of these mercies is everything, what about the figure of ten million?

Story 30

Several dreams concerning Imaam Shaafi'ee رحمه الله have passed from *Zaadus Sa'eed* and many more have been related. Allaama Sakhaawi رحمه الله relates from Hadhrat Abdullaah bin Abdul Hakam رحمه الله that when he saw Imaam Shaafi'ee رحمه الله in a dream and asked him how he fared. Imaam Shaafi'ee رحمه الله replied that Allaah had forgiven him and admitted him into Jannah. Allaah had also decorated the Jannah as well as a bride is decorated and showered gifts on him just as a bride is spoilt with gifts. "How did you attain this status?" Hadhrat Abdullaah رحمه الله asked. Imaam Shaafi'ee رحمه الله replied, "Someone mentioned to me that it is because of the Durood that I had written in my book *Kitaabur Risaalah*." "Do tell me what the Durood is," Hadhrat Abdullaah رحمه الله asked. Imaam Shaafi'ee رحمه الله then recited to him the following Durood:

(PUT ARABIC)

When Hadhrat Abdullaah رحمه الله awoke from the dream, he opened *Kitaabur Risaalah* and found the Durood to be exactly as Imaam Shaafi'ee رحمه الله had mentioned it to him.

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[1] *Qowlul Badee*.
[2] *Qowlul Badee*.

Allaama Nameeri رحمه الله and others have reported the dream from Imaam Muzani رحمه الله who saw Imaam Shaafi'ee رحمه الله in a dream and asked him how he fared. Imaam Shaafi'ee رحمه الله replied that Allaah had forgiven him on account of a Durood that he had written in his book *Kitaabur Risaalah*. The Durood is:

(PUT ARABIC)

Bayhaqi reports a dream from Hadhrat Abu Hasan Shaafi'ee رحمه الله in which he asked Rasulullaah ρ what rewards Imaam Shaafi'ee رحمه الله received for the Durood that he wrote in his book *Kitaabur Risaalah*:

Rasulullaah ρ replied, "On my behalf, his reward has been that he has not been detained for reckoning."

Hadhrat Ibn Banaan Isfahaani رحمه الله reports that when he saw Rasulullaah ρ in a dream, he asked, "O Rasulullaah ρ! Muhammad bin Idrees (Imaam Shaafi'ee رحمه الله) is from amongst the progeny of your uncles[1]. Have you honoured him in any particular manner?" Rasulullaah ρ replied, "I have prayed to Allaah to exempt him from reckoning." "O Rasulullaah ρ!" Hadhrat Ibn Banaan رحمه الله queried, "On account of what deed did he warrant this honour?" Rasulullaah ρ replied, "Because he used to recite a Durood that none other had recited." When asked what the Durood was, Rasulullaah ρ recited the following:

(PUT ARABIC)

Story 31

Hadhrat Abul Qaasim Marwazi رحمه الله reports that himself and his father used to compare compilations of Hadith at nights. It was seen in a dream that a pillar of light extended from the place where they sat for this purpose and reached to the heavens. When asked why this pillar

[1] His lineage links with Hashim, who was amongst Rasulullaah ρ's forefathers. Imaam Shaafi'ee رحمه الله was from the progeny of Hashim's son Abd Yazeed.

had appeared, it was mentioned that it was on account of the Durood that they recited whenever they compared notes. The Durood was:

(PUT ARABIC)

Story 32

Hadhrat Abu Is'haq Nahshal رحمه الله reports that he wrote a Hadith book in which he wrote "**قال النَّبيُّ صلي الله عليه و سلم تسليما**" each time. He once saw in a dream that after reviewing this book, Rasulullaah ρ remarked, "This is excellent!" (Here Rasulullaah ρ was referring to the addition of the word "**تسليما**")

Allaama Sakhaawi رحمه الله has reported many other dreams in which the person in the dream had been seen in a very good condition on account of writing Durood each time they wrote the name of Rasulullaah ρ.

Story 33

Hadhrat Hasan bin Moosa Hadhrami رحمه الله was famously known as Ibn Ujayna. He says, "I used to write down Ahadeeth but due to haste, I would omit writing the words of Durood after Rasulullaah ρ's name. when I once saw Rasulullaah ρ in a dream, he asked, 'When you write Ahadeeth, why do you not write the Durood after my name as Abu Amr Tabari does?' I was shocked when I awoke and immediately made a pledge to always write '**صلي الله عليه و سلم**' in every Hadith."[1]

Story 34

Hadhrat Abu Ali Hasan bin Ali Attaar رحمه الله says, "Abu Taahir once wrote down some parts of a Hadith compilation and handed it to me. I noticed that wherever the name of Rasulullaah ρ appeared, he added the words '**صلي الله عليه و سلم تسليما كثيرا كثيراً كثيراً**'. When I asked him the reason for this, he informed me that when he wrote Ahadeeth as a young man, he used to omit writing Durood after the name of Rasulullaah ρ. He then saw Rasulullaah ρ in a dream and when he went up to Rasulullaah ρ to greet with Salaam, Rasulullaah ρ turned away from him. When he greeted from the opposite direction, Rasulullaah ρ again

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[1] *Qowlul Badee*.

turned away. When he faced Rasulullaah ρ for the third time, he asked, 'O Rasulullaah ρ! Why do you turn away from me?' Rasulullaah ρ replied, 'Because you do not write Durood when you write my name in your books.' Abu Taahir then resolved to always write the words ' **صلي الله عليه و سلم تسليما كثيرا كثيراً كثيراً** each an every time that he wrote the name of Rasulullaah ρ.

Story 35

Hadhrat Abu Hafs Samarqandi رحمه الله writes in his book *Rownaqul Majaalis* that a very wealthy businessman in Balkh once passed away, leaving two sons behind. They divided the estate in two halves between them, but there were also three hairs of Rasulullaah ρ that remained in the estate. They each took a hair each and then the elder brother said, "Let us now take half each of this strand." "Never!" the younger brother exclaimed, "Rasulullaah ρ's hair can never be cut!" The elder brother then said, "Would you then prefer that I take all the wealth and you take the three strands of hair for you?" The younger brother happily agreed.

The younger brother kept the hairs with him wherever he went and would often take them out to look at them and recite Durood. It was not long thereafter that the elder brother lost all his wealth and the younger brother became very wealthy. When the younger brother passed away, a saint saw Rasulullaah ρ in a dream, who said, "Whoever has any need should sit by the grave of this man and pray to Allaah."[1]

This incident is also briefly related in *Nuzhatul Majaalis*. This report adds that after the elder brother became poor, he saw Rasulullaah ρ in a dream. When he complained to Rasulullaah ρ about his poverty, Rasulullaah ρ said to him, "O deprived one! While you had no concern for my hairs, your brother readily took it and would recite Durood each time he looked at it. Because of that, Allaah made him fortunate in this world as well as in the Aakhirah." As soon as he awoke, he immediately went to his younger brother to become one of his servants.

Story 36

[1] *Qowlul Badee*.

A woman once came to Hadhrat Hasan Basri رحمه الله saying, "My daughter has passed away. I wish that I could see her in a dream." Hadhrat Hasan رحمه الله then told her to perform four Rakaahs salaah after Isha, reciting Surah Takaathur in every Rakaah after Surah Faatiha. She was then to lie down and recite Durood until she fell asleep. She saw her daughter in a dream that night. Her daughter was suffering severe punishment and wearing a dress of tar. Her hands were handcuffed and her feet were tied in chains of fire. When she reported the incident to Hadhrat Hasan Basri رحمه الله the following day, he advised her to give some Sadaqah on behalf of her daughter, for that would perhaps secure forgiveness for her.

The following night, Hadhrat Hasan Basri رحمه الله saw a dream in which he saw a very beautiful garden. In the garden was a very high throne, atop which sat an extremely beautiful young girl, wearing a crown of light. "Do you recognise me, O Hasan?" the girl asked. When he told her that he did not, she told him that she was the daughter of the woman whom he had advised to recite Durood (between the salaah and falling asleep). "But your mother described your condition to be the exact opposite of this," Hadhrat Hasan رحمه الله said. "That had been my condition," she admitted. "But what had caused the change?" Hadhrat Hasan رحمه الله asked.

She then explained, "We were seventy thousand people suffering the same punishment when a saint passed by the graveyard, recited Durood once and then conferred the reward to us all. His Durood was so accepted by Allaah that we were all freed from the punishment. It is through the blessings of that saint that we have now attained this rank."[1]

Rowdhul Faa'iq reports a similar incident about a woman whose son was very sinful. Despite her advising him constantly to repent, he refused to listen and eventually passed away in that condition. The mother was distressed that he had passed away in such a condition and wished that she could see him in a dream. When she did see him one night, she saw that he was suffering grave punishment. This distressed her even more. She then happened to see him again a while later, but was pleased to see him in a good and happy state. He explained, "A very sinful person once passed by our graveyard and happened to take a lesson by seeing the graves. He then started to weep profusely and repented most sincerely. Thereafter, he recited

[1] *Qowlul Badee*.

some part of the Qur'aan, recited Durood twenty times and then conferred the rewards to everyone in the graveyard. As a result of the portion that I received, you see me in this condition now Dear mother! Durood is a light of the heart, expiation for sins and a mercy for both the living and the dead."

Story 37

Hadhrat Ka'b Ahbaar رحمه الله was a proficient scholar of the Torah. He relates that Allaah once sent revelation to Hadhrat Moosa υ saying, "O Moosa! Had it not been for such people who praise and glorify Me, I would not send a drop of rain from the sky and not allow a grain to grow from the ground…" The narration then proceeds to mention that Allaah also told him, "O Moosa! Do you want to know how you may make yourself as close to Me as your speech is to your tongue, as close as your thoughts are to your heart, as close as your soul is to your body and as close as your eye is to your sight?" "Please do inform me," Hadhrat Moosa υ begged. "Then confer Durood in abundance upon Rasulullaah ρ," Allaah replied.

Story 38

A pious saint by the name of Muhammad bin Sa'eed bin Mutarraf رحمه الله reports that it was his practice to recite a fixed amount of Durood every night when he retired to bed. One night he had completed the recitation on the upper story of his house when he fell asleep there. He saw Rasulullaah ρ come to him in a dream, entering through the door of the upper story, causing all of the upper story to illuminate. Rasulullaah ρ approached him saying, "Bring me that face which recites Durood so that I may kiss it". Out of shyness, he turned and Rasulullaah ρ kissed his cheek. When then awoke with a start and noted that the entire upper story was fragrant with the scent of musk and the scent even remained on his cheek for eight days.[1]

Story 39

Hadhrat Muhammad bin Maalik رحمه الله says, "I went to Baghdad to study from Qaari Abu Bakr Mujaahid رحمه الله. A group of us went to him while he was reciting Qiraa'ah. Just then an old man appeared, wearing an old

[1] *Qowlul Badee*.

turban, an old cloak and an old shawl. Seeing him, Qaari Abu Bakr رحمه الله stood up, made the man sit in his place and asked him how he his family was. The old man informed him that a son was born to him the previous night and that his family now needed some butter and honey. After listening to the old man's woes for a while, Qaari Abu Bakr رحمه الله grew extremely sad.

While in that state of sadness, he experienced a light trance in which he saw Rasulullaah ρ say to him, "Do not be so sad. Go to the governor Ali bin Isa and convey to him this sign (denoting that the message really is from me) that he never goes to sleep on a Friday night until he has completed reciting Durood a thousand times. However, this Friday, he had only completed reciting Durood seven hundred times when a messenger from the king came to summon him. He then completed the balance only after returning. After informing him of this sign, tell him to give this father of the newborn a hundred gold coins so that he may fulfil his needs."

Qaari Abu Bakr رحمه الله proceeded immediately with the old man to the governor. "Rasulullaah ρ has sent this old man to you," Qaari Abu Bakr رحمه الله said to the governor. The governor immediately stood up and seated the old man in his place. When the governor asked what was happening, Qaari Abu Bakr رحمه الله informed him of the entire incident. The governor was overjoyed and dispatched his servant to fetch a bag with ten thousand gold coins. He then took out a thousand coins and handed it to the old man. Thereafter, he took out another ten thousand and gave it to Qaari Abu Bakr رحمه الله. The Sheikh, however, declined to accept the money. The governor insisted, saying, "This is for the glad tidings that you have brought to me concerning the thousand recitations of Durood, which had been a secret between Allaah and myself. None other knew of it." He then took out another hundred gold coins and said, "This is for the glad tidings that you have brought to me, informing me that Rasulullaah ρ received news of the Durood I conferred to him." He then took out another hundred gold coins and said, "This is for the trouble you have taken to come to me." In this manner, he continued giving a hundred coins every time until the bag of a thousand gold coins was emptied. Qaari Abu Bakr رحمه الله, however, declined to accept any money apart from the hundred coins that Rasulullaah ρ had instructed for the old man.[1]

Story 40

Hadhrat Abdur Raheem bin Abdur Rahmaan رحمه الله relates that he once fell in the bathroom and severely injured his hand, because of which he developed significant swelling. He therefore spent the night in much restlessness before he finally fell off to sleep. He then saw Rasulullaah ρ in dream and said, "O Rasulullaah ρ!" Rasulullaah ρ said to him, "Your abundant recitation of Durood has startled me." When he woke up thereafter, the pain and even the swelling had completely disappeared.[1]

Story 41

Allaama Sakhaawi رحمه الله reports that one of the reliable students of Allaama Ahmad bin Raslaan رحمه الله saw Rasulullaah ρ in a dream and presented to him the book *Qowlul Badee fis Salaati ala Habeebish Shafee*. The book is a famous work of Allaama Sakhaawi رحمه الله, the greater part of which discusses Durood. Rasulullaah ρ accepted the book from him. Allaama Sakhaawi رحمه الله says, "I was pleased to note that the dream was a long one and I have strong hope that it has been accepted by Allaah and His Nabi ρ and that it will be a source of tremendous rewards in both worlds. Dear reader! Continue to remember your Nabi ρ abundantly because your Durood is conveyed to his grave and your name will be mentioned before him.[2]

Story 42

Hadhrat Abu Bakr bin Muhammad رحمه الله reports, "I was once with Hadhrat Abu Bakr bin Mujaahid رحمه الله when Sheikhul Mashaa'ikh Allaama Shibli رحمه الله arrived. Sheikh Abu Bakr رحمه الله immediately stood up, embraced him and kissed him on the forehead. 'My leader,' I said, 'You are honouring Shbli in this manner when yourself and all the Ulema of Baghdad regard him to be insane.' He replied, 'I have done only what I saw Rasulullaah ρ do.' He then related his dream to me. He said, 'I saw Rasulullaah ρ in a dream when Shibli appeared. Rasulullaah ρ stood up, embraced him and kissed him on the forehead. When I enquired about this, Rasulullaah ρ replied that this was on account of Shibli reciting after every salaah the verses:

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[1] *Qowlul Badee*.
[2] *Qowlul Badee*.

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ * فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ *

Thereafter, he always recites Durood."

Another report states that after reciting these verses, he used to recite the following Durood:

(PUT ARABIC)

Sheikh Abu Bakr رحمه الله relates further that after the dream, he enquired from Hadhrat Shibli رحمه الله what it was that he recited after very salaah. The reply was exactly as Rasulullaah ρ had stated.

Hadhrat Abul Qaasim Khafaaf رحمه الله reports that Hadhrat Shibli رحمه الله once came to the Masjid of Sheikh Abu Bakr bin Mujaahid رحمه الله. Seeing him, the Sheikh immediately stood up. His students were very surprised to see this and said, "You do not stand in honour of even the high ministers, but you stand up for Shibli?" In reply, the Sheikh said, "Why should I not stand for a man whom Rasulullaah ρ himself honours." He then proceeded to relate a dream in which Rasulullaah ρ said to him, "Tomorrow a man destined for Jannah shall be coming to you. You must honour him." A few days later, he again saw Rasulullaah ρ in a dream. This time Rasulullaah ρ said, "O Abu Bakr! Allaah shall honour you as well because you have honoured the man destined for Jannah." "O Rasulullaah ρ!" Sheikh Abu Bakr رحمه الله asked, "How has Shibli earned this respect from you?" Rasulullaah ρ replied that it was because it was the practice of Hadhrat Shibli رحمه الله for eighty years to recite the following verses after every Fardh salaah:

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ * فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ *

Story 43

Imaam Ghazaali رحمه الله reports[1] from Abdul Wahdaan bin Zaid Basri رحمه الله that when he was travelling for Hajj, he had with him a companion who busied himself in the recitation of Durood in every condition. When asked why he recited Durood so incessantly, he replied, "When I first

[1] *Ihyaa.*

went for Hajj, my father travelled with me. When we were returning, we stopped over somewhere for the night. Someone came to me in a dream, saying, "Get up! Your father has died and his face has blackened." I got up with a shock and went over to where my father was. Removing the sheet from his face, I saw that his face really had blackened and he was dead."

This incident grieved me and I was still reeling with shock when I fell asleep once more. I then saw in a vision that four dark men wielding iron batons were standing by my father's head (ready to beat him up). Just then, a handsome man wearing green clothing appeared and shoved the men away. The man passed his hand over my father's face and said to me, 'Get up! Allaah has whitened your father's face.' 'May my parents be sacrificed for you! Who are you?' I asked. 'My name is Muhammad ρ' he replied. Since that day I never stopped reciting Durood."

Nuzhatul Majaalis reports a similar incident from Abul Haamid Qazwini رحمه الله. The story states that when the son saw his father's face, he started to weep profusely and made du'aa to Allaah. When he then fell asleep, he was informed in a dream that this had happened because his father consumed interest. However, Rasulullaah ρ had interceded on his behalf because he always recited Durood whenever he heard the name of Rasulullaah ρ. As a result of this intercession, his looks were restored.

Rowdhul Faa'iq reports that from Hadhrat Sufyaan Thowri رحمه الله, who noticed a person reciting only Durood and nothing else as he performed Tawaaf around the Kabah. When Hadhrat Sufyaan رحمه الله asked the man the reason for his behaviour, the man first asked Hadhrat Sufyaan رحمه الله who he was. When Hadhrat Sufyaan رحمه الله identified himself, the man said, "I shall inform you only because you are one of a kind of this time. I would otherwise never have opened my secret. I was travelling with my father for Hajj when he fell ill. While I was making arrangements for his treatment, he suddenly passed away and his face blackened. I was steeped in grief and covered his face. I then fell into a trance and saw a vision in which a man appeared who was more handsome than any other man I had ever seen. He was wearing clothing more stunning that I had ever seen and wearing a perfume more fragrant than I had ever smelt. He walked briskly up to my father and passed his hand over my father's face, causing it to be whitened. He was then leaving when I hastened behind him and caught hold of

his clothes. 'May Allaah have mercy on you,' I said to him, 'You have done such a great favour for my father on this journey. Do inform me who you are?' 'Don't you recognise me?' he said, 'I am Muhammad bin Abdullaah ρ, upon whom the Qur'aan was revealed. Although your father was a great sinner, he always conferred Durood upon me in abundance. When he landed in this calamity, I responded to his distress as I do for any person who confers Durood upon me.'"

(PUT ARABIC)

TRANSLATION:

1. O The One Who responds to the call of the distressed in the darkness. O The One Who alleviates hardships, calamities and illnesses
2. Do accept the intercession of Your Nabi ρ during my moments of disgrace and need. Conceal my faults, for verily You are the Most Bountiful and Honourable
3. Forgive my sins and be compassionate towards me out of Your generosity and sheer grace, O Most Generous and Giver of bounties
4. If You do not assist me through Your graciousness, O my only hope, how disgraced, shameful and remorseful will I be
5. O my Rabb! Shower Your special mercies upon the guide, the bearer of glad tidings and the one who will be permitted to interceded on behalf of the sinners and remorseful ones
6. O my Rabb! Shower Your special mercies upon the chosen one of the Mudhar tribe, who possessed the best character from amongst all Arabs and non-Arabs
7. O my Rabb! Shower Your special mercies upon the best of all creation, the one who led all tribes regardless of their lineage and character

8. It is the One Who accorded him the exalted status Who showers His mercies upon him, for he is most worthy of it as the best of all people
9. It is the One Who accorded him the exalted status Who showers His mercies upon him and it is Him the Creator of all souls Who also chose him as a beloved
10. May His Protecting Friend shower such mercies upon him that never come to an end, as well as upon his companions and family

Story 44

The account is given in *Nuzhatul Majaalis* of a person who went to visit an ailing person (who was on his deathbed). "How are you feeling the bitterness of death?" he asked. "I am experiencing none of it," the man replied, "because I have heard from the Ulema that the person who recited Durood in abundance will be saved from the difficulties of death."

Story 45

It is reported in *Nuzhatul Majaalis* that when a pious saint once suffered from an illness that prevented him from passing urine, he happened to see Sheikh Shahaabud Deen ibn Rislaan رحمه الله in a dream. The Sheikh was an acclaimed ascetic and great Aalim. When the saint informed the Sheikh of his condition, the Sheikh remarked, "How negligent have you been of the tried and tested miracle cure!" He then told him the following Durood:

(PUT ARABIC)

Upon waking up, the saint started to recite the Durood in abundance and was cured of his ailment.

Story 46

Abu Nu'aym reports from Hadhrat Sufyaan Thowri رحمه الله that he once went out and saw a youth who recited "**أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ**" each time that he lifted a foot and put it down. "Are you doing this with any

academic substantiation (or is it your personal practice)?" Hadhrat Sufyaan رحمه الله asked him. "Who are you?" the youth asked. "I am Sufyaan Thowri," the reply came. "The Sufyaan from Iraq?" he asked further. When Hadhrat Sufyaan رحمه الله confirmed that it was him, the youth asked, "Do you recognise Allaah?" "Certainly," Hadhrat Sufyaan رحمه الله replied. "How have you recognised Allaah?" the youth asked. Hadhrat Sufyaan رحمه الله replied, "It is Him who removes the day from the night, the night from the day and Who creates the form of a child in the womb of his mother."

"You have not recognised Allaah," he asserted. "Then tell me how is Allaah recognised," Hadhrat Sufyaan رحمه الله asked. The youth replied, "When I am forced to abandon a plan that I have resolved to carry out and am unable to accomplish something that I was determined to do, I then realise that there is another Being Who allows me to fulfil my tasks."

When Hadhrat Sufyaan رحمه الله then asked him about the Durood that he recited, he explained, "I went with my mother for Hajj and it so happened that she passed away. Her face became black and her belly swelled, signs that she was being punished. I then made du'aa to Allaah and as my hands were raised, I noticed a kind of cloud coming from the Tihaama region. From the cloud there appeared a man, who passed his hand over my mother's face, causing it to shine with radiance and even the swelling of her belly disappeared. 'Who are you?' I asked, 'You have certainly alleviated the difficulty that my mother and I have been experiencing.' 'I am your Nabi Muhammad ρ,' he replied. 'Do give me some advice,' I asked. He said, 'Recite 'أَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ عَلَى آلِ مُحَمَّدٍ' each time that you lift a foot and put it down.'"

Story 47

Ihyaa reports that when Rasulullaah ρ passed away, Hadhrat Umar τ started to weep and say, "May my parents be sacrificed for you, O Rasulullaah ρ! There was the branch of a date palm upon which you used to take support, which started to weep when the pulpit was made and you were separated from it. You then consoled it by passing your hand over it. O Rasulullaah ρ! Your Ummah is more entitled to weep upon separation from you (and are in more need of pacifying). May my parents be sacrificed for you, O Rasulullaah ρ! Your status with Allaah is so elevated that Allaah has described obedience to you as obedience to Him when he said, 'Whoever obeys the Rasool ρ has obeyed Allaah.'

May my parents be sacrificed for you, O Rasulullaah ρ! Your status with Allaah is so elevated that you have been informed of your forgiveness before even asking for it, when Allaah declared, 'Allaah has forgiven you. Why have you permitted them…'. May my parents be sacrificed for you, O Rasulullaah ρ! Your status with Allaah is so elevated that even though you have come last to this world, you have been mentioned first when Allaah speaks of the pledge allegiance that the Ambiyaa عليهم السلام took. Allaah says, 'Recall the time when We took their pledge from the Ambiyaa عليهم السلام, from you (O Muhammad ρ), from Nooh υ and Ibraheem υ…'. May my parents be sacrificed for you, O Rasulullaah ρ! Your status with Allaah is so elevated that the Kuffaar will wish that they had followed you when they are suffering in Jahannam. They will say, 'If only we had obeyed Allaah and obeyed the Rasool ρ'. May my parents be sacrificed for you, O Rasulullaah ρ! The miracle that Allaah granted to Moosa υ, allowing springs to gush forth from rocks is no greater than Allaah allowing water to gush forth from your fingers. May my parents be sacrificed for you, O Rasulullaah ρ! Allaah allowed Sulaymaan υ to travel a month's journey in a morning with the wind and then a month's journey in the evening. However, this is not at all greater than when in a single night, you travelled past the seven heavens and was back in Makkah by dawn. May Allaah shower His special mercies upon you.

May my parents be sacrificed for you, O Rasulullaah ρ! Allaah gave Isa υ the miracle to bring the dead back to life. This too is no greater than the fact that a limb of a goat was roasted and still spoke to you, informing you that you should not eat it because it had been poisoned. May my parents be sacrificed for you, O Rasulullaah ρ! Nooh υ prayed to Allaah saying, 'O my Rabb! Do not leave a single home of the Kuffaar standing on earth'. Had you cursed us, none of us would have been left alive. Indeed, the Kuffaar had trampled on your back, they made your face bloody during the Battle of Uhud and even martyred your teeth. However, rather than curse them, you prayed, 'O Allaah! Forgive my people for they know not what they are doing.'

May my parents be sacrificed for you, O Rasulullaah ρ! In a very short duration of your life (23 years after announcing Nabuwaat) so many people believed in you that far outnumber the people who believed in Nooh υ throughout his long life (of more than 950 years. The Sahabah ψ of Rasulullaah ρ who were present for the final Hajj numbered 124000 and only Allaah knows how many more were not present there). You have an extremely large number of followers. (In a Hadith

of Bukhaari, Rasulullaah ρ mentioned that when he was shown his Ummah, they were so many in number that they filled the space to the horizon). The following of Nooh υ were so much fewer (the Qur'aan states that only a few people believed in him).

May my parents be sacrificed for you, O Rasulullaah ρ! Had you sat only in the company of those of your calibre, then we would never have had the opportunity to sit with you. Had you married only amongst those of your calibre, then we would never have been privileged to have the likes of us be married to you. Had you eaten only in the company of those of your calibre, then we would never have had the bounty of eating with you. It was only because of your humility that you sat with us, married amongst us, ate with us, worn clothing of animal's hair, rode a mule and even allowed others to ride while sitting behind you. It was only because of your humility that you sat on the floor to eat and even licked your fingers. May Allaah shower His special mercies and peace upon you.

Story 48

Nuzhatul Basaateen reports from Hadhrat Ibraheem Khawaas رحمه الله that he once suffered of such extreme thirst while travelling that he lost consciousness and fell down. He was then revived by a man who sprinkled water on his face. The man was extremely handsome and rode a fine steed. The man gave him water to drink and told him to ride with him. After a while, the man said, "What do you see ahead?" "It is Madinah," Hadhrat Ibraheem رحمه الله replied. The man then said, "You may alight and convey my Salaams to Rasulullaah ρ with the words, 'Your brother Khidr conveys his Salaams to you.'

Sheikh Abul Khayr Aqta رحمه الله reports that he once arrived in Madinah, but could get no taste or feeling for five days. He then proceeded to the blessed tomb of Rasulullaah ρ and, after making Salaam to Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ, he submitted, "O Rasulullaah ρ! I am your guest today." He then went behind the Mimbar where he fell asleep. He saw Rasulullaah ρ in a dream, flanked by Hadhrat Abu Bakr τ on the right, Hadhrat Umar τ on the left and Hadhrat Ali τ in front. Hadhrat Ali τ tapped him and said, "Wake up! Rasulullaah ρ is coming." He immediately got up and kissed Rasulullaah ρ between the eyes. Rasulullaah ρ then gave him a *roti*, of which he ate half. When he woke up, he found the remaining half still in his hand.

From the narration of Allaama Sakhaawi رحمه الله in *Qowlul Badee,* it appears that there has been an error in the translation of *Nuzhatul Basaateen*. The text of *Qowlul Badee* is rightly translated as "he got nothing to taste (to eat) for five days".

This incident has already passed in my book the Virtues of Hajj in the eighth story concerning the visit to Madinah. A similar reports has also passed as story 23 from *Wafaa'ul Wafaa*. Several other such incidents have been reported in *Wafaa'ul Wafaa*.

In his book *Hirz Thameen fi Mubashiraatin Nabiyyil Ameen*, our Sheikhul Mashaa'ikh Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله quotes forty dreams and visions in which him and his father saw Rasulullaah ρ. In the twelfth incident, he states that he was suffering of extreme hunger one day and made du'aa to Allaah. He then saw the soul of Rasulullaah ρ descend from the heavens with a *roti*, *which* he handed to him.

In the thirteenth incident he states that he was also extremely hungry one night, when a friend brought him a cup of milk to drink. He then fell asleep and saw Rasulullaah ρ say to him in a dream, "It was I who arranged for the milk to be sent to you." It was therefore the attention that Rasulullaah ρ focussed on the person that inspired him to bring the milk. When the focussed attention of the saints are proven to be factual by so many reliable incidents that they are impossible to refute, why should the focussed attention of Rasulullaah ρ not be possible?

In the fifteenth incident, he reports that his father once fell ill. That night he saw Rasulullaah ρ in a dream. "How is my son feeling?" Rasulullaah ρ asked. Rasulullaah ρ then informed him that he would soon be well and gave him two of the hairs from his beard. He recovered instantly and found the two hairs with him when he awoke. Hadhrat Shah Wali'ullaah رحمه الله says that his father had given him one of the hairs.

Hadhrat Shah Wali'ullaah رحمه الله also reports the eighteenth incident from his father. His father said, "I was still a student when I decided to fast every day. I was, however, hesitant to do so because of the difference of opinion amongst the Ulema in this regard. I then saw a dream in which Rasulullaah ρ handed me a *roti*. Hadhrat Abu Bakr τ then arrived and said, 'Gifts (given in company) need to be shared (by those present).' I therefore handed him the *roti* and he broke off a piece.

Hadhrat Umar τ then also said, 'Gifts need to be shared.' I therefore handed him the *roti* and he broke off a piece. Hadhrat Uthmaan τ then also said, 'Gifts need to be shared.' I then said, 'If the *roti* is continuously going to be distributed in this manner, what will be left for my poor self?'"

This is all that it related in *Hirz Thameen*. However, in his book Anfaasul Aarifeen, Hadhrat Shah Wali'ullaah رحمه الله elaborates on the incident. He says that when his father awoke from the dream, he started to ponder about why he shared the *roti* with Hadhrat Abu Bakr τ and Hadhrat Umar τ, but then refused Hadhrat Uthmaan τ. After pondering a while, he realised that it was perhaps because he belonged to the Naqshbandi school of Taswwuf, which linked up to both Hadhrat Abu Bakr τ and Hadhrat Umar τ, but not to Hadhrat Uthmaan τ.

The authenticity of the Hadith that states "Gifts need to be shared" has been questioned by some scholars. We have already quoted two incidents in this regard at the end of our book the Virtues of Hajj. One of the incidents was about a saint and the other was about Faqihul Ummah Hadhrat Imaam Abu Yusuf رحمه الله. We do not wish to delve into the analysis of the Hadith, but only wish to make it clear that the most generous of all people is the guide of worlds. May Allaah shower His mercies and peace upon him.

Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله thereafter relates in the nineteenth incident that his father was once travelling in extreme heat during Ramadhaan, which proved to be very difficult for him. He then saw Rasulullaah ρ in a vision. Rasulullaah ρ presented to him a delectable rice dish, which was sweet and smothered with saffron and clarified butter. When he had eaten to his fill, Rasulullaah ρ offered him some water, which he then drank to his fill. This satiated his hunger and thirst and when he woke up, he could smell the fragrance of saffron on his hand.

There need be no doubts about these reports because the source of such incidents can be found in the Hadith discussing perpetual fasts in which Rasulullaah ρ did say, "My Rabb feeds me and gives me to drink." In this Hadith, when Rasulullaah ρ said, "I am not like you people," he was referring to the common man. What is there to prevent any fortunate person from the Ummah has to be blessed with this privilege as well? It is, after all, the belief of the Ahlus Sunnah wal Jamaa'ah that the pious do perform miracles (Karaamaat). The Qur'aan

says about Hadhrat Maryam رضي الله عنهما, "Whenever Zakariyya υ went into the chamber (her room where she lived and worshipped Allaah), he found food by her (including fruit that was not in season). He said, 'O Maryam, from where did you get this?' She replied, 'It is from Allaah. Allaah provides for whom He pleases without count (without limit, in a manner that is beyond one's comprehension and imagination).'". in the commentary of this verse, *Durrul Manthoor* states that Hadhrat Maryam رضي الله عنهما used to have bunches of grapes when grapes were out of season. She enjoyed summer fruits in winter and vice versa.

Story 49

Nuzhatul Majaalis reports a fascinating incident concerning the debate that the day and night fought between each other. Recounting its virtue, the day said, "I have three Fardh salaahs that take place in me while you have two. There is also a moment during the day of Fridays when du'aas are accepted[1] and it is also during my time that people fast during the month of Ramadhaan. You are a time of sleep and negligence, whereas I am a time when people are awake and active. It is from being active that people achieve things. It is also during my time that the sun shines, giving light to all of the world."

In reply, the night said, "If you are boastful about your sun, then my sun is the hearts of the people attached to Allaah. These are the people who perform the Tahajjud salaah and who ponder about the wisdom in Allaah's creation. Even wine cannot be as attractive to its addicts as solitude in me is to such hearts. How can you ever compete with the night of Mi'raaj and what reply can you give to what Allaah says to His Rasool ρ in the Qur'aan when He states, 'In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you'. Allaah had created me before you and I also accommodate the *Laylatul Qadr* during which no one can tell what blessings Allaah gives. Allaah has mentioned that he makes the announcement every night, 'Which beggar is there that I can give? Which repentant person is there so that I can forgive?' Do you not know of Allaah's words when He says, 'O you wrapped in a cloth! Stand up all night (in Tahajjud salaah) except for a little while'? Do you not know that Allaah says, 'Pure is that Being Who transported His slave (Rasulullaah ρ) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem), the vicinity of which We have blessed'?'"

[1] As reported in authentic Ahadeeth.

Without doubt, the *Mi'raaj* of Rasulullaah ρ is one of the most important miracles of Rasulullaah ρ. In his *Shifaa*, Qaadhi Ayaadh رحمه الله writes that the miracle of *Mi'raaj* ranks amongst the virtues of Rasulullaah ρ and it, in itself, is an amalgamation of many more virtues. Some of these are his personal communication with Allaah, being in Allaah's presence, leading all the Ambiyaa عليهم السلام in salaah and reaching the *Sidratul Muntahaa*. Allaah says, "He definitely saw some of Allaah's great Aayaat (on the journey of Mi'raaj)." The journey of *Mi'raaj* was exclusive for Rasulullaah ρ, as were all the various stages through which he progressed on the journey.

The author of the *Qasidah Burda* has briefly described this journey. We shall quote it as Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has written it in his *Nashrut Teeb*:

(PUT ARABIC)

TRANSLATION:
1. Rasulullaah ρ travelled by night from one Haram (Masjidul Haraam) to another (Masjidul Aqsa – the distance between the two was one that took forty days in those times) just as the full moon travels through the darkness of the night
2. He spent the night climbing higher until he reached a position closer than the length of a bow that none other had ever reached or ever hoped to
3. All the Ambiyaa and Rusul عليهم السلام placed you ahead in Masjidul Aqsa (to lead the salaah) just as servants place their masters ahead
4. And you forged through the seven heavens with a host of angels with you being their flag bearer
5. (You continued ascending) Until you reached a place from where none could proceed any further and from where no climber could rise further
6. You then subdued every high position when you were summoned higher just like the sole banner
7. All this so that you may succeed to accomplish a feat of secrecy which was concealed from all eyes

In his translation of the *Qasidah*, Hadhrat Moulana Zulfiqaar Ali رحمه الله adds the following couplets:

TRANSLATION: We conclude the incident of *Mi'raaj* with Durood upon the guide of the chosen ones
And also upon his chosen companions for as long as the earth and heavens remain

Story 50

During the while that I have been writing this series about the virtues of deeds, I personally experienced some dreams and glad tiding and also heard them from others. While compiling the Virtues of Durood, I once saw a dream instructing me to include something from the *Qasidah*, but it did not specify which *Qasidah*. However, it did occur to me in the dream already or in the duration between two dreams, since I did see another similar dream. The *Qasidah* being referred to was the famous work of Moulana Jaami رحمه الله, which began with mention of Hadhrat Yusuf υ and Zulaykha.

When I was only ten or eleven years of age, I had read a book of my fathers in Gangoh and had heard a story from him, which I immediately thought of when I saw the dream. The story was that it after Moulana Jaami رحمه الله had composed the *Qasidah* that he proceeded for Hajj with the intention of reciting it while standing in front of the blessed tomb of Rasulullaah ρ. However, when he was about to proceed to Madinah after the Hajj, Rasulullaah ρ appeared before the governor of Makkah in a dream and instructed him to stop Moulana Jaami رحمه الله from going to Madinah. The governor then prevented him from leaving.

However, his zeal was so great that he stealthily left for Madinah. Rasulullaah ρ again appeared in the governor's dream, informing him that Moulana Jaami رحمه الله was on his way to Madinah and should not be allowed to proceed. The governor therefore sent someone after him, who arrested him and very harshly imprisoned him. Rasulullaah ρ then appeared before the governor for a third time in a dream and said to him that Moulana Jaami رحمه الله was no criminal, but had intended to recite his *Qasidah* at the blessed tomb. If this was allowed, Rasulullaah ρ explained, his hand would have to come out of the tomb to congratulate the Moulana and this would then lead to chaos. Moulana Jaami رحمه الله was then released from prison and treated with great honour.

Although I had no doubts about the accuracy with which I had heard or remembered the incident, I have been unable to seek a reference for the incident due to my poor eyesight and illness at this time. However,

if any reader finds a reference during my lifetime, I would appreciate it if he duly informed me. If it is found after my death, let it be included in the marginal notes. It is because of this incident that I had thought about this *Qasidah* and this still prevails in my mind.

There is nothing farfetched about this incident. There was a famous saint called Sayyid Ahmad Rifaa'ee رحمه الله who visited the blessed tomb of Rasulullaah ρ in the year 555 A.H. While there, he recited two couplets because of which a hand extended from inside the blessed tomb, which he promptly kissed. This incident has been quoted in detail in my book the Virtues of Hajj, as reported by Allaama Suyuti رحمه الله in his *Kitaabul Haawi*. There are still many more incident concerning replies from within the blessed tomb.

Because some friends are of the opinion that the dream referred to the *Qasidah Burda*, I have included some part of it when discussing the *Mi'raaj* earlier. There are also some friends who believe that it referred to one of the *Qasidahs* of Hadhrat Moulana Nanotwi رحمه الله. I have therefore concluded the book with some renditions from his *Qasaa'id Qaasimi.*

Because Hadhrat Moulana Jaami رحمه الله's *Qasidah* is written in Persian, I have requested the supervisor of our Madrasah Moulana Haaj Asadullaah to translate it into Urdu since he specialises in Persian. He is also one of the senior successors of Hadhrat Moulana Ashraf Ali Thanwi رحمه الله, because of which he has as much love for Rasulullaah ρ as is possible.

The Mathnawi of Moulana Jaami رحمه الله

(PUT ARABIC)

TRANSLATION:

1. Every atom of the universe has been devastated and disillusioned by your departure. So please do cast towards us your generous attention, O Nabi of Allaah ρ.
2. You are most certainly a mercy to the universe, while we are deprived and unfortunate. How then can you overlook us?
3. O fairest one! Grace the world with your exuberance. Rise from your rest and illuminate our needy hearts with guidance.

4. Do reveal your head from beneath the Yemeni shroud because your face is the life of the bright day
5. Turn our melancholy night into daylight and make our days prosperous with your beauty
6. Do now beautify yourself with your usual fragrant clothing and do don your sparkling white turban
7. Allow your perfumed locks of hair to fall so that their shadow may fall upon your blessed feet (because it is well known that Rasulullaah ρ's blessed body did not cast any shadow)
8. Put on the leather sandals from Taa'if and make their straps the bonds of our kinship
9. All of the world is most willing to lay itself beneath your feet to be able to boast about being able to kiss your feet
10. Do come out of the room and into the courtyard of the Masjid so that we may be the dust at your feet and you may tread upon our heads
11. Do assist the helpless and destitute and comfort the hearts of your true lovers
12. Although we are drowning in the ocean of our sins, we still thirst to follow in your ways
13. You are the cloud of mercy who will cast an affectionate glance at the thirsty ones
14. What a wonderful time it will be when I am able to reach your presence and have the opportunity to anoint my eyes with the dust of Madinah
15. After two Rakaahs salaah of thanks in the Masjidun Nabawi and after prostration of thanks, I shall fly like a moth to the holy tomb
16. Then shall I circle your tomb and the green dome in ecstasy and a heart filled with love and yearning
17. From the clouds of my eyes shall the raindrops of tears splash upon the blessed steps and illuminated tomb
18. I shall sometimes take pride in sweeping the courtyard clean of dust and sometimes take pride in cleaning all the dirt around you
19. Though dust may hurt the eyes, your dust will rather be a balm and source of light for me. Though dirt may harm wounds, this dirt shall be a salve for the wounds of my heart
20. upon your pulpit shall I rub my pale face, thereby making it golden and bright
21. I shall have my hopes fulfilled by performing salaah on your blessed places of salaah and *Mihraab* and wash the places where you stood with the blood of my love

22. I shall stand up straight at every pillar of your Masjid, praying sincerely for the status of a Siddeeq
23. With your great hopes and aspirations shall I light ignite the lanterns of the world
24. Now even though my body is not present at your steps, but I thank Allaah profusely for allowing my soul to be there
25. I have become helpless before my opinions and demanding soul and therefore ask you to turn to me and cast a graceful look at me
26. If your graceful compassion and assistance is not with us, we shall be paralysed and incapable of doing anything
27. Our wretchedness has diverted us from the straight path , so please do pray for us
28. Pray firstly that Allaah blesses us with a noble life of firm conviction and perfect faith. Thereafter, may He grant us conscientiousness and steadfastness in fulfilling the injunctions of Deen
29. Then when resurrection on the Day of Qiyaamah arrives together with the grave terrors, may then the Master of the Day of Reckoning, the Most Kind and most Merciful save us and our honour from Jahannam
30. Despite our erroneous ways and assortment of sins, may He permit you to intercede on our behalf because without His permission, no intercession can take place
31. While we have our heads bowed down in shame, may you then arrive on the Plains of Resurrection and bow your head to pray in intercession, saying 'O my Rabb! Forgive my Ummah'
32. May your good standing and wonderful efforts as well as the virtues of the pious ones be of good to this poor Jaami also

We shall now include some words from the *Qasaa'id Qaasimi* of Hadhrat Moulana Muhammad Qaasim Nanotwi رحمه الله who was the founder of Daarul Uloom Deoband. Because this *Qasidah* comprises of more than 150 couplets, it would be too lengthy to include them here. Whoever wishes to read it may refer to the original *Qasidah*. We shall suffice with a little more than sixty couplets, which bears ample proof of the deep love that Hadhrat Moulana bore for Rasulullaah ρ: